

THE SPRINGFIELD PLAN

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A

AMERICANS HAVE ALWAYS

liked progress. In part because progress was essential to survival during our hazardous early history. In part because the kind of people who risked pioneering and who overcame its hardships and dangers were, of necessity, progressive. They and their children of many faiths and races have respected progress—progress in clearing the wilderness, progress in inventing machines to farm the land or build the cities, progress in scientific knowledge and social engineering, progress in improving the conditions of life.

Especially when difficulties multiplied and new problems arose, Americans have admired the men and women who faced and met and solved them. Moreover, this admiration has been far from passive. Again and again, it took the form of emulation and adoption, of adaptation and improvement—and thus led to further progress.

This fact of American history and character gives hope that we shall resolve the present crisis of our democracy, that we shall find ways and means to maintain our democratic mood and way of life under the stress of growing anti-democratic pressures.

A definition is in order here: *Democracy is people—living together as equals.*

That, by and large, was the condition of life out of which the American nation grew. From Massachusetts to Georgia there were essentially homogeneous communities. And these communities took form and substance through the general participation of the

individuals who constituted them. Despite inequalities and divisions, Americans were fundamentally living together as equals long before Jefferson defined their democratic purpose.

Today such homogeneity and general participation no longer exist. America as a nation, and the states, cities and towns which go to make it up, is composed of men and women whose national origins are infinitely varied, whose creeds differ radically, whose economic statuses are poles apart. Nor do all or most of them participate (actively or consciously, at least) in civic and communal affairs. Politics and government are less a citizen's duty than a specialist's profession.

As a result, democratic theory flourishes while democratic practice decays. There are deepening rifts along racial and religious and economic lines which preclude living together in any but a mechanical sense of the word. Misunderstanding of neighbors and townsfolk and fellow-workers grows apace. Hostility toward classes and groups of people, rather than to their actions or even beliefs, tenses the atmosphere. Most serious of all, indifference to the common welfare and withdrawal from activities which promote it threaten to vitiate the whole democratic process.

Yet the ideal of people living together as equals persists. Far from having outgrown it, the American people have fallen short of its promise. The agricultural wealth we have created, the greatness of our industry, the advance of our science, are not adequate or tolerable substitutes for the equal togetherness. And we are growingly aware of this self-defeat. Moreover, we know that *our* problem, *our* wilderness, *our* frontier is the building of a bridge to span the chasm between our material resources and our social relationships.

This book is the story of how one American community set out in the building of its bridge. That community has no special virtue or unique facilities for the job. It is a typical medium-sized American city, but no more typical than a hundred others—yours or mine. It happens to be Springfield, Massachusetts.

Despite our title, there is no “Springfield Plan.” No formal document, no official program, no inclusive formula. And those chiefly responsible for it are painfully insistent on pointing this out. They have a horror of nostrums and cure-alls. They would rather claim too little than too much. Despite which, the community and its leaders informally recognize, speak of, hope for the Springfield Plan. What they refer to, however, is too many-sided, too comprehensive, for a single definition. But it can be described as a citywide project for democratic living. The Springfield Plan is a series of plans, of policies, of techniques designed to teach children and adults to believe in and act as though they believed in the principles of democracy.

A word as to origin and paternity: both can be summed up in a man—John Granrud, Superintendent of Schools. Despite his unwillingness to claim responsibility, let alone credit, for the Springfield Plan, all those closest to him and best acquainted with the facts agree that its inception and administration must be attributed to him. Other individuals and groups, both in and outside the city, rendered important assistance. Academic associates and coworkers both executed and aided in planning procedures. But the insight, the indeflectibility, the impact were Dr. Granrud's.

Briefly, this is what happened. Coming to Springfield more than ten years ago as Assistant Superintendent of Schools, and shortly becoming Superintendent, Dr. Granrud noted that the national

backgrounds and religious affiliations of the community's children were at marked variance with those of their teachers. In a typical American city—composed of native- and foreign-born, of descendants of the Mayflower and immigrants from Ellis Island, of Yankee stock and Irish stock and Polish stock, of whites and Negroes, of Catholics and Jews and Protestants—it seemed incongruous to him that virtually all of the teachers should derive from the so-called old-line American families.

Not only incongruous, but destructive of the democratic concept of equality of peoples and races! So, when vacancies occurred, the Superintendent of Schools set out to find competent teachers of every race and faith to instruct the youth of Springfield. Over a period of years, he added able teachers of many backgrounds, aware of and sympathetic with the problems of the minority groups which totaled a majority of the city's population.

In the course of this search for a representative teaching personnel, Dr. Granrud consulted with Professor Clyde R. Miller, then head of the Placement Bureau of Teachers College, Columbia University, on ways and means of overcoming community tensions growing out of prejudice. Following Professor Miller's suggestion to the National Conference of Christians and Jews, that it get the school system of one city to develop techniques to immunize children and adults against the virus of intolerance, Dr. Granrud appointed a committee to survey the problem in Springfield and recommend steps to promote equal democratic citizenship.

The report of this Committee of Education for Democracy and the many-faceted program which grew out of it, are the essence of the Springfield Plan. Here are certain highlights from the Committee's report:

1. Many of the prejudices, biases, and undemocratic attitudes evident among the children are reflections of forces and factors outside the school, such as the home, the street, the club, and sometimes even the church; the program for democracy should not, therefore, be designed solely for the children in the schools, but should reach the parents in the adult world, which conditions the child's environment and thinking.
2. One of the major weaknesses of previous attempts to inculcate democratic ideas was the fact that the teaching had been too idealized. Youngsters were given to understand that we in this country had already achieved a perfect democracy. This teaching and idealization did not coincide with the realities of the youngsters' experiences. The committee decided therefore that issues should be faced squarely; that, while a positive and affirmative position on democratic ideals would be taken, it should be emphasized that we had not yet achieved the perfect democracy which is our goal; that the weaknesses in our democratic processes should be pointed out, and the question how these weaknesses could be corrected, and how our democratic processes could be strengthened, should be discussed realistically.
3. In order to eradicate blind and intolerant attitudes, it was imperative that pupils understand all the constituent elements of our population, historical backgrounds of these elements, and their contributions to American life.
4. Finally, it was essential that democratic ideals be presented to students in a dynamic fashion calculated to fire their enthusiasm and to inspire their devotion to democracy as the best means of achieving the good life for all our people.

Following the recommendation that activities in the schools would be useless unless integrated with those of the home, the church and

the entire community, an Adult Education Council was formed. Broadly representative of the various groups in Springfield, including members of the clergy of different faiths, business organizations, labor unions, civic and social agencies, this council parallels the program which the schools have undertaken.

Along these lines, a steadily broadening program of education for democracy has been quietly pursued for the last five years by and in the city of Springfield. This program makes no claim to complete originality; it is not definitive nor static; there has been neither fanfare nor extra budgets nor high-priced experts to introduce it. But around him Dr. Granrud has drawn, both in and out of the schools, a company, not of extraordinary people, but people of extraordinary good will. These people are the gauge of the extent to which the Springfield Plan has succeeded, will succeed in the future.

For five years of education in democratic living together is not very long to pit against the centuries cleavages which not only exist in America, but which threaten our American existence. An overvaluation of what has been accomplished could only prejudice the genuine accomplishments which we witnessed. Springfield is still not only this side of Utopia—it is still this side of the Springfield which its best citizens strive to build.

Even appraisal in any final sense is clearly premature. Yet without attempting it, and before submitting the photographic record up to now, certain evaluations are possible:

1. Both among children and adults, we found evidence of exceptional understanding of the citizen's stake in a democracy, and of heightened eagerness to assume

the obligations as well as enjoy the privileges of freedom.

2. A growing appreciation of the contributions of all the people who have helped to build America, and of the necessity for all Americans to live in mutual respect for one another, has begun to permeate the thinking and actions of the community.
3. There is an awareness on the part of the people of Springfield, though they are frequently unacquainted with the details of the plan, that they have undertaken something which calls for team-play in the broadest sense of that phrase. The result is not a sudden conversion to perfect brotherliness, but a subtle change in the human climate which bears far more realistic promise for the future of their city.

Let it be clear that this book is not written at the instance or by invitation or upon the responsibility of Springfield or any of its citizens. They have neither sought nor encouraged publicity for what they are doing. In fact, Springfield has run the gamut from surprise to annoyance to toleration of the interest which its activities have aroused elsewhere.

Yet it was not so far away that Emerson propounded that the world will beat a pathway to the door of the man who makes a better mousetrap than his neighbor. Once Springfield was convinced that our concern was genuine, its attitude, from mayor to simplest citizen, was one of generous co-operation and assistance.

In the spirit of science at its best, Springfield welcomed the authors of this book, answered our innumerable questions,

submitted their activities to inquiry and analysis, to camera and questionnaire. For the scientific spirit commands that what benefits one man or one community be made freely available to all. And without undue pride or overvaluation of what has been done thus far, Springfield has a sneaking suspicion that it has got hold of something important, not only for itself, but, with possible alterations and improvements, for democratic America. Indeed, several communities have already inaugurated programs based upon, though not necessarily identical with that of Springfield. Others are now studying and weighing its possibilities for their own use.

To compile this photographic record, the authors spent several weeks in Springfield. Not only in the classrooms and assembly halls and institutions where the programs are developed, but in homes and on the streets, in committee meetings and playgrounds, we talked to people in every walk of life who have helped to create, or who were affected by, or who know about, or who are unaware of the Springfield Plan. We sampled both the conscious and unconscious reaction of the community to it, and the experience, for us at least, was an amazingly enriching and rewarding one: an open window on a world of togetherness, feasible despite present discords, to be fashioned out of the very frictions that threaten American unity.

Finally, let it be clear that neither Springfield nor the authors seek to propagandize, let alone impose elsewhere, the aims and methods here recorded. Each American state, city and town must meet the challenge of democratic citizenship in its own way and in terms of its own potentials. The question, therefore, is not whether other communities should or will adopt the Springfield Plan, but whether they can afford to ignore it.

PHOTOGRAPHS AND TEXT

This boy goes to school in Springfield, Massachusetts. But his interest in the globe before him is identical with that of boys and girls in China or England or Russia or Brazil. He will be not only a citizen of America, but of the world.

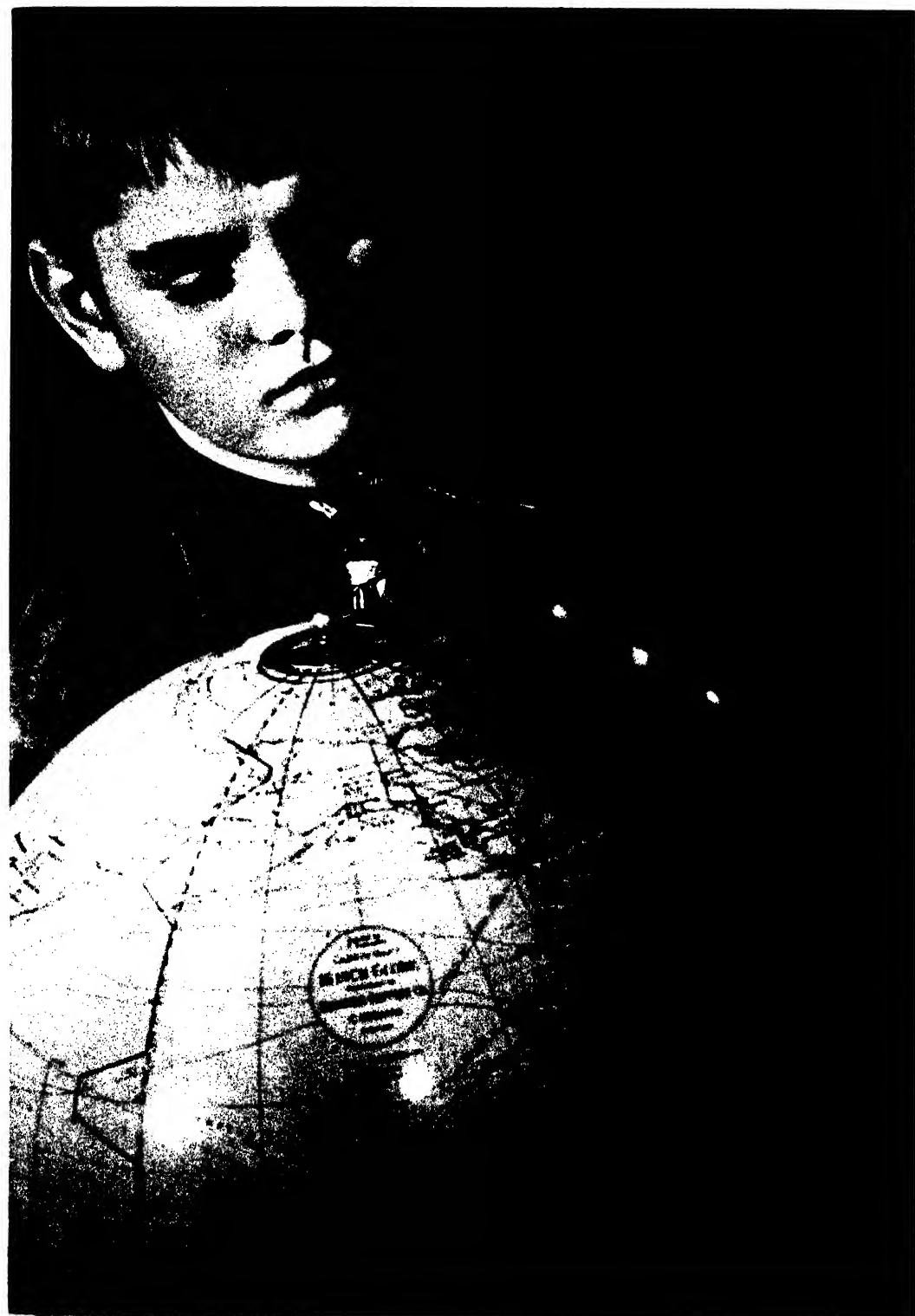
The Springfield Plan recognizes the bonds which unite Americans first with one another and then with all peoples. It stresses our interdependence through the study of other nations and cultures and civilizations.

As a song by Harold Rome, sung in some of the city's schools, puts it:

**The world has become a very small place
And every race upon its face—
Every creed and every breed—
Are our next-door neighbor.**

**So you can't just sit back,
And you can't say "Pooh Pooh,"
For whenever something happens to anyone
It's happening to you!**

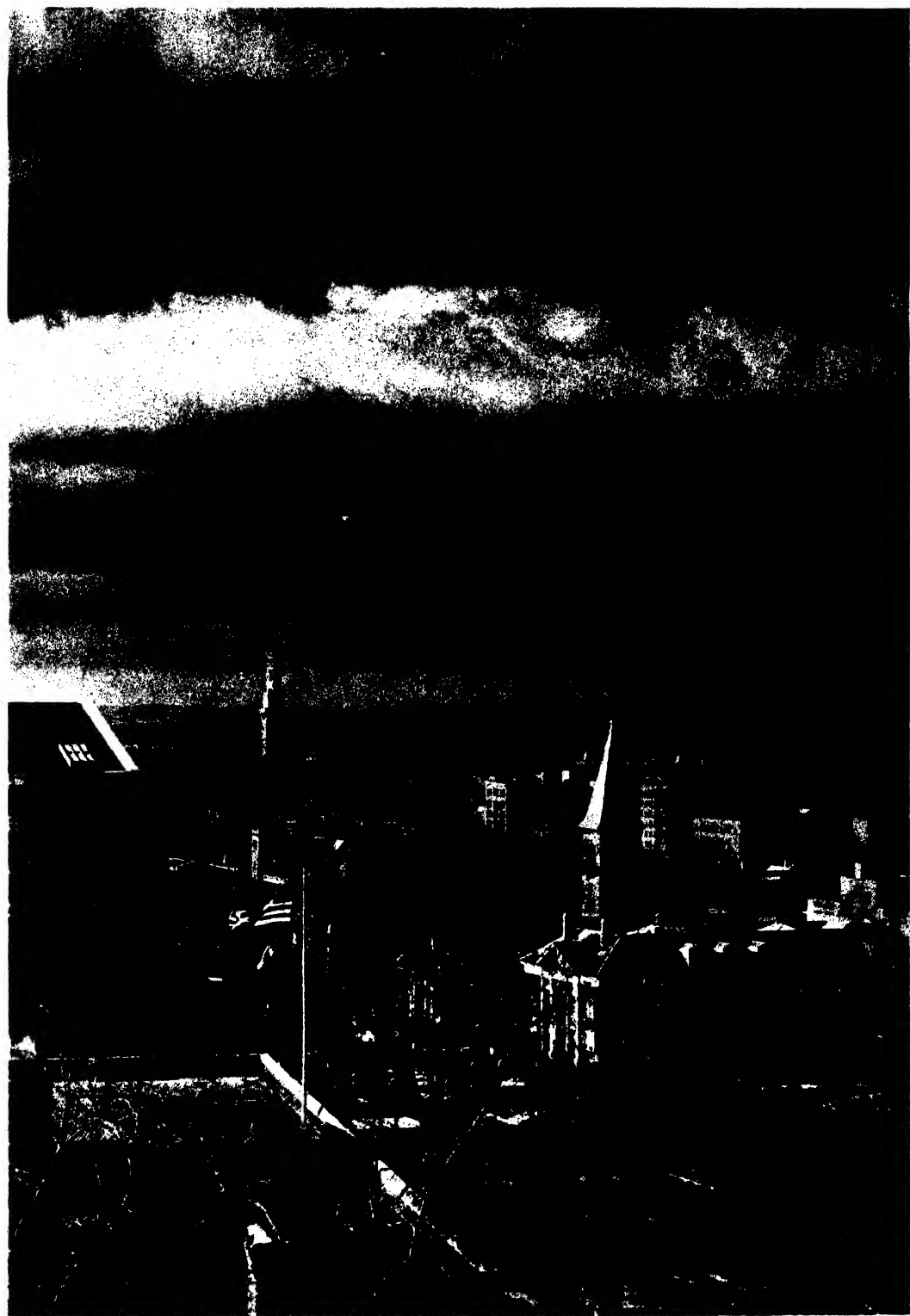
**The world has shrunk, that's something we've learned.
When it's afire we all get burned.
Every man and every clan
Are our next-door neighbor.**



Every American city and town has its square or common or plaza—the center of community life. This is Springfield's. It indicates something of the city's history and composition: the colonial green and church in the foreground, the town hall and auditorium behind the flag, the campanile tower with its carillon of twelve great bells. And beyond the stores and factory chimneys lie the homes in which its people live.

Like most industrial cities, Springfield's population is a mixed one. About 30 per cent of its 150,000 inhabitants are descendants of the early New Englanders. Among the more recent settlers are to be found all the national backgrounds of a modern American city. There are citizens of Irish and Italian and German and French and Polish and Greek extraction. There are Negroes and Chinese and Mexicans and Filipinos. And in addition to the houses of worship of many Protestant sects, there are Catholic chapels and a cathedral, several synagogues, and the religious edifices of the Greek Orthodox and other numerically smaller faiths.

Much of the Springfield Plan is based not only on the existence of these diverse racial and religious groups, but on their continued right to exist in a democracy, and the concept that out of this diversity may be fashioned, not a superficial uniformity, but a profound civic unity.



While the Springfield Plan is far from limited to the agencies of formal education, it had its inception in and through the schools. They remain central and dynamic to the communitywide activities which have been developed during the last five years.

These activities have not replaced nor interfered with the normal teaching of the city's children. They still learn the three R's. But these and all that they learn have been infused with the idea of working and playing and living together.

Here is a meeting of the Springfield School Committee—powerhouse of the program of Education for Democracy. This group gave the green-light to Superintendent Granrud both in his preliminary search for a teaching personnel which was broadly representative, and later in the inflexible policy which rules that political pressure automatically disqualifies a candidate for any office in the school system.

In Springfield an applicant for a teaching position knows that he may "aspire to any position in the system, regardless of where his parents were born and regardless of how he spends his time on Sunday." To these policies and the type of teacher they encourage, much of the success of the Springfield Plan must be attributed.

This attractive School Committee room, incidentally, was designed, planned and largely built by students and teachers who made and installed the woodwork and executed the murals. Shown above the Committee is a reconstruction of Springfield in colonial times.



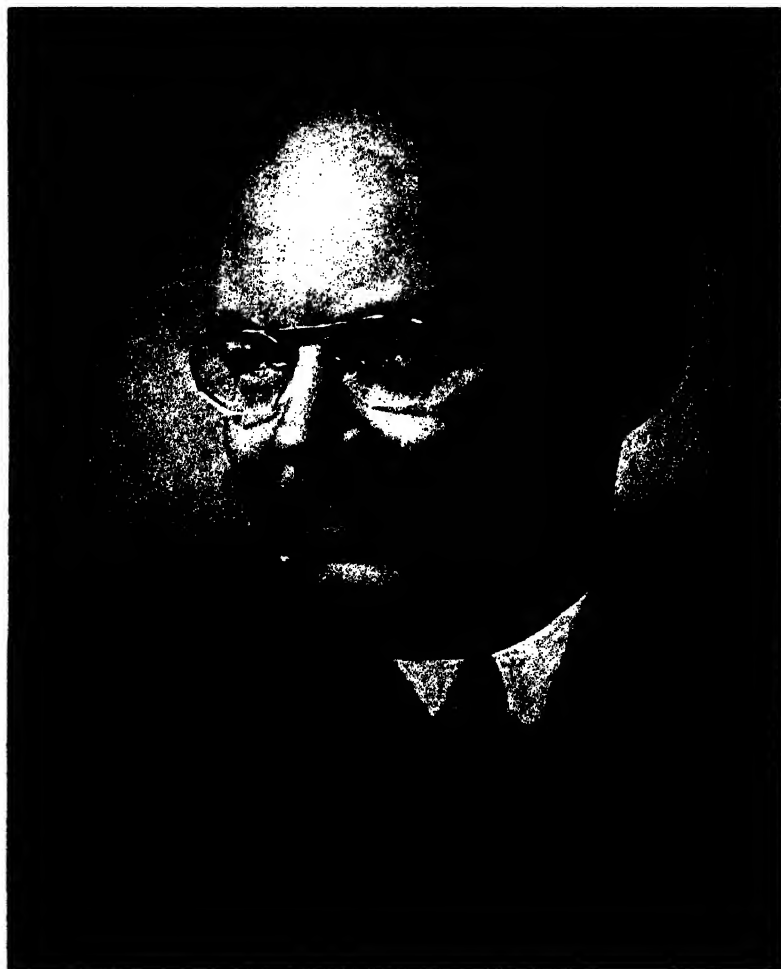
This is Dr. John Granrud, Springfield's Superintendent of Schools. Calling himself a conservative and meaning it, he has fathered one of the most significant developments in education for democracy—the Springfield Plan.

Born in Iowa of Norwegian descent, Dr. Granrud says that as a youth the only prejudice he witnessed was that held by Norwegians against Swedes and vice versa! In Springfield he found tensions between native- and foreign-born, Negroes and whites, Jews and Christians, children from the "right" and "wrong" sides of the track.

Such tensions, he felt, threatened not only the community but the very survival of freedom and equality in America. He believed that "our public schools can do far more than they have in the past to develop democratic attitudes and to eradicate the prejudices and biases which undermine the very cornerstone of our national life."

So he inaugurated the personnel policies already mentioned and he initiated the Committee on Education for Democracy, whose survey led to the very practical steps described in this book. He brought the schools into effective co-operation with other civic agencies. And he is far from satisfied or finished with the job. He emphatically disclaims credit, insisting that his associates have done it all.

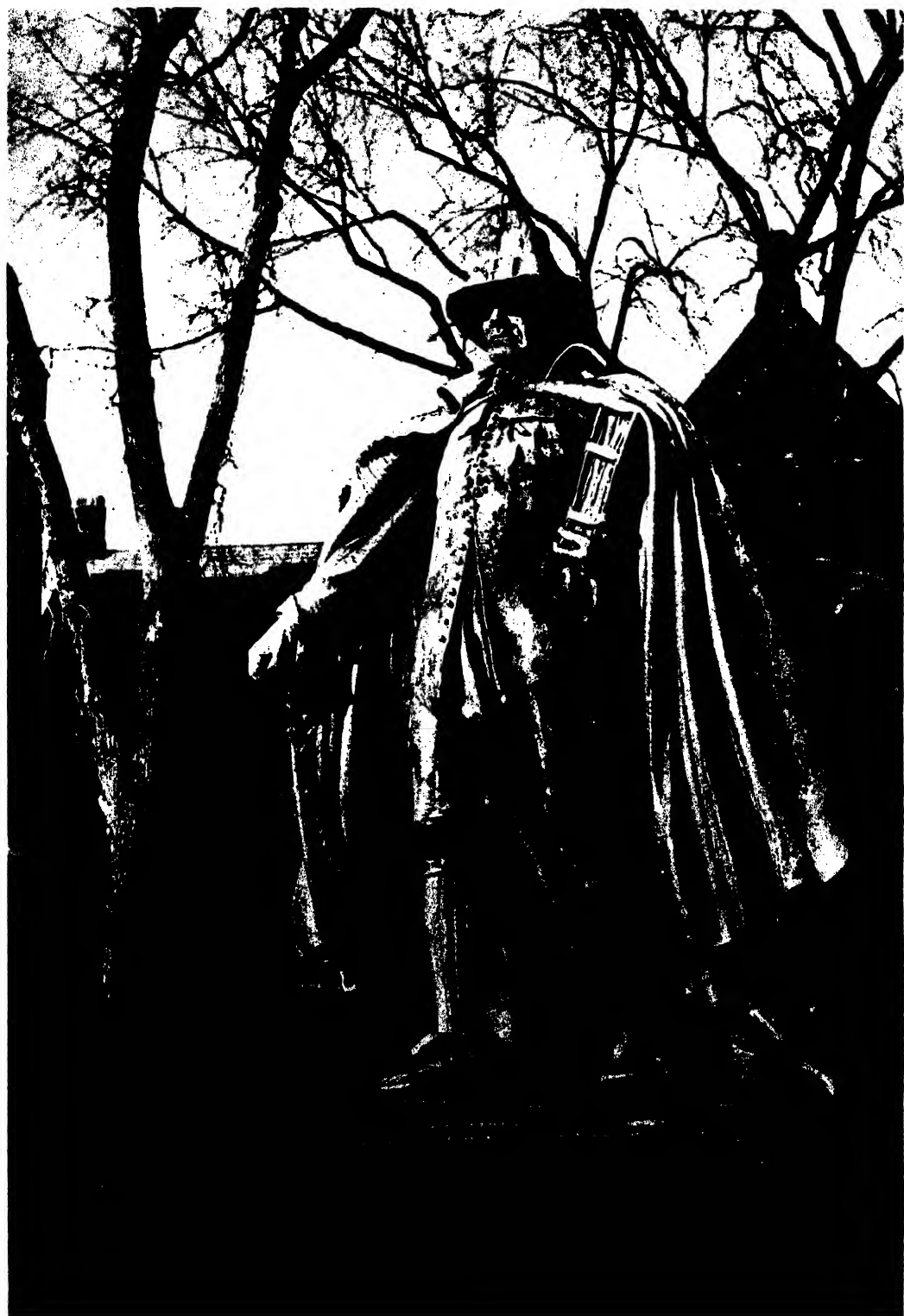
He is in the great tradition of American education.



"A tough old bird" is the somewhat irreverent though not unadmiring tribute paid by one of his descendants to this famous statue of *The Puritan*. A part of the permanent landscape of Springfield, it symbolizes the rugged background against which the modern city must be viewed.

The freedom of conscience for which the Puritan fought and ventured, he was not always equally ready to accord to others. Yet the steadfastness of conviction, the courage to meet incredible hardships which characterized the founders of Springfield, have influenced not only their blood descendants, but men and women who came to America long afterward and from lands and races far different from the English-speaking Pilgrim fathers.

These men and women, some of whom were brought as slaves and some who came to escape slavery, now reckon *The Puritan* as one of their own spiritual forebears, a potent though no longer the sole influence on a nation whose unique greatness is its many peoples and faiths and cultures—living together as equals.



The best in the Puritan tradition has entered into the knowledge and life of the youth of all races and creeds, not only in Springfield, but throughout America.

Here are children learning—as the wall map they have made indicates—about Springfield when it was only a clearing in the wilderness. Pictorial histories and large cardboard models of the first buildings and families are supplemented by handmade booklets which illustrate the lives and deeds of the founders.

The study of its growth from a small settlement to a large city is used to explain how the first settlers are related in constructive effort to those of other origins who made later contributions. The map of the early settlement thus becomes a point of departure in self-knowledge and mutual respect. For the Springfield Plan emphasizes the need for strengthening the child's roots in its own past.

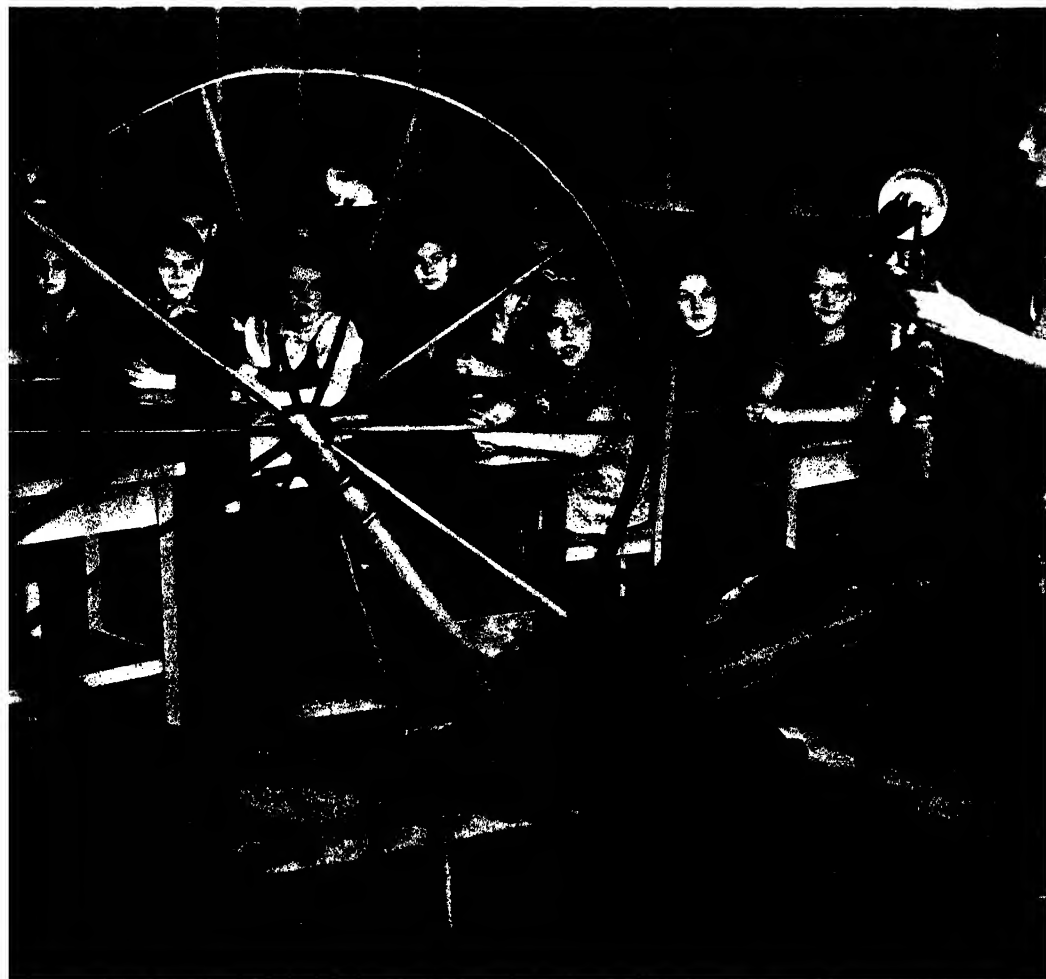
Thus, no matter what their background or ancestry, all of Springfield's children have the history of the city in common.



One of the objectives of the Springfield Plan is to develop an appreciation for the rich heritage of America. Here is a class studying the spinning wheel as an introduction to learning how earlier generations of Americans lived. The difficulties of growing crops and building houses and making clothes are examined by use of textbooks and primitive farm and home implements. The contrast with the ease and comfort of the children's own lives is utilized to draw attention to the debt which is owed to Americans of far-off times.

Here again, the folkways of colonial times are compared with those of other lands and peoples. Children of different national ancestry are encouraged to bring in stories of how their great-grandfathers lived and worked and built and traveled.

In one class, a textbook on "Pioneer Days" has been written by the children and printed on the school press. It includes stories of the struggles endured by the families of each child in their own pilgrimage to America, thus bridging a span of several hundred years and many nationalities. Incidentally, this study provided the teaching staff of the school with considerable information about the background and problems of their pupils.



If education for democracy means learning to live together as equals, the kindergarten and the pre-school nursery are the best places to begin such lessons. This is the conviction of those who launched the Springfield Plan.

From the children's first day in school they have stressed the necessity of their living and working and playing together. The legend above this picture stresses the sense of community on a level which even the youngest can grasp.

The work of the first grade centers around living together in the school and on the playground. The children visit the principal and learn how she helps the school and how they can help her. Trips to the school nurse and doctor and janitor have a similar purpose. Later, a model of the school building is constructed with paper figures to represent all of the people who serve the school.

Along the same lines, a policeman, a fireman, a milkman, a postman visit the class to explain how they try to help the people of the city and what the children can do to help them. Thus, the first-graders come to admire, and be grateful to, and wish to co-operate with many different types of people. A first step in learning the contributions of each to the welfare of all.



The earnestness of these children's attitude may appear in comic contrast to the object of their attention. But an Erasers Committee, and the sense of membership and function in it, can prove more effective than a dozen lectures on education for citizenship.

Throughout all levels, the Springfield Plan stresses the responsibility of each student to the room, the class, the school of which he is part. And this responsibility is stressed by bestowing it. Democratic forms are employed to inculcate democratic attitudes.

Even in the earliest grades, a Council is chosen to arrange programs for the whole school, and to consider, with the principal, suggestions of benefit to all the children. Pupils choose the committees on which they prefer to work, which, in addition to those shown, include Property, Grounds, Bulletin, Junior Red Cross, Salvage, Safety, Interior Decorating. How seriously they take these responsibilities is told by Clarence I. Chatto, Curriculum Specialist:

In an elementary school principal's office, the phone rang one morning. A small voice said, "My mother won't let me come to school today. She says I'm too sick."

"I'm sorry to hear that," said the principal. "Can I do something for you?"

"Yes, please. You know I collect the empty milk bottles in the lunchroom. Would you be willing to ask Fred to do that for me today?"

"Surely, I'll ask Fred, if you wish, but I'll be willing to look after them myself."

"Thank you," said the little voice, politely but firmly, "but I think Fred would be better."

Committees

Dusting { James
Gail

Floor { David
Neora

Erasers { Roy
Suzanne

Milk Phillip
Judith

Books Leonard
Miriam

Children who come to kindergarten are members, for the first time, of a larger group than their immediate families. Yet even in school they live in terms of the intimate family circle. Recognizing this tendency, the Springfield Plan utilizes it to create democratic habits of living and working together in the schoolroom, and to stimulate the child to transplant those attitudes back to the home.

Home life is reproduced in the school through building and caring for "kitchens" and "nurseries" and "dining rooms." The child is stimulated to re-enact not only his own role at home, but that of the older and more responsible members of his family. Parents have reported that this school-home technique has made their children more sensitive to family responsibilities, more eager to assume them.

Note: It has been pointed out to the authors that the boys in this picture are assuming the customary male prerogative of eating at home, while the girls are working. Further investigation, we are pleased to note, revealed that this "division of labor" was not invariable.



The decorative panel shown here is entitled "Helping at Home." Following the idea that the school and home are both communities in which each member must do his share, children make graphic images of what mother and father, older brother and sister, and they themselves do. Thus they develop an understanding of the contribution of each member of the family, the class, the community.

In this way the gap which too frequently separates the concept of home and school in the child's mind is narrowed. Instead he begins to see both in their true light, as related to each other and part of the larger community in which he lives.

Moreover, by stimulating mutual appreciation, "racial and religious prejudices disappear; or better, they never appear at all in an atmosphere of busy work and play. Each child gets a chance to show what he can do; and in turn, learns to appreciate the particular skills of other children. In this way, he experiences wholesome and friendly relationships with children of different races, nationalities and religions, and respects *all* children as persons."



The ambitious projects of the group shown here have one thing in common. All of them bespeak objectives to be attained *together*. A study of this and similar classes revealed that the Springfield Plan stresses the element of co-operation rather than that of competition, alike in the classroom and on the playground.

Thus one teacher developed an imaginary family made out of life-sized figures, the Roy family. All the children considered themselves to be members of it. During the course of the year a train was constructed to take the Roys on their imaginary travels. A sleigh and reindeer were built to bring Santa to the Roys on Christmas. A tank was made from the sleigh when the Roy family aided the War Bond Drive, and eventually a sailboat was made from the tank to be used by the Roy family during summer vacations on a tour of foreign ports and far-off peoples.

These vehicles were all large enough for the children to ride in (singly). Rides were sold to the children of other classes and of neighboring schools, and the money was used for the Junior Red Cross National Children's Fund.



The caption above the wall map, "Of Such Is America," might also be used to describe the boys and girls who made it. Their faces and those of other Springfield children are neither exceptional nor beatific. They have not been "moralized" or lectured to about democracy. Instead they have been permitted to discover it for themselves.

One method of doing so is the class-designed and executed map shown here. Before undertaking it, the children chose what they considered the fundamental concepts of a democracy. Some of these concepts, such as Vision, Patriotism and Courage are traditional. Others such as Courtesy, Ability, Health are the result of direct youthful thinking.

Having chosen the theme and worked up the illustrative material, the children selected to execute it were those deemed most capable by the class itself. And it is significant to note that prominent in the planners' minds and the artists' work is their own schoolhouse—the living link between the democracy they had studied and the democracy they were learning to create.



Beginning with the third grade, the Springfield Plan takes cognizance of the fact that children tend to grow aware of differences among themselves, and between themselves and the children of other classes, schools, neighborhoods. This awareness of difference need not, however, give rise to antagonism or even aloofness. It can be turned into constructive democratic channels instead.

One method of doing so is to let children make cardboard figures representing other nationalities or races than their own. Then comes a study of the clothes they wear, the ornaments they design, the games they play, the homes they live in, the work they do.

The group shown here are learning about the Indians who lived in colonial Springfield, as well as their Mexican and Chinese neighbors. Later they will study the specific contributions which these and other peoples made to the development of their city, and to the songs and stories and pictures which they enjoy.


As a result of these studies, there is a noticeably friendly and positive reaction, not only to the neighbors about whom they learn, but to the possibility of discovering interesting things about all their neighbors.



This mural and legend, designed and executed by junior-grade children, is one of many techniques devised under the Springfield Plan to make graphic the concept that America is one nation of many racial and religious and national origins.

Thus, one class arranged an exhibit of heirlooms to which each pupil brought some contribution from his home. A samovar from Russia, a piece of old Irish lace, a colonial candle mold, a Jewish prayer shawl were ranged side by side, while the children told as much as they had been able to garner of their precious histories.

Heirlooms and wall maps alike are used as points of departure in deepening the child's knowledge and his interest in other places, peoples, cultures. An art class may study their costumes, a science class their inventions, an English class their ballads. But always the study of difference in national ancestry or religious belief is related to the central theme, that America is composed of and has benefited by them all.



America is a land of but one people gathered from many countries. Some have come for money and some for love of freedom. Whatever the lure that brought us hither, from the north, Irish lad and Scot, Englishman and Dutch, Italian, Greek, French, Spaniard, Slav, Magyar, Norse and Negro--all have come bearing gifts and have laid them on the altar of America.

All have brought their music---dirge and dance and waltz, song, psalm, hymn, and cheer. All brought music and instruments for the making of music, those many children of the horn and flute.

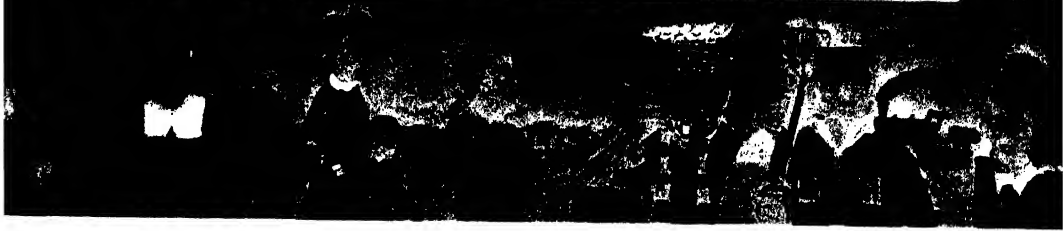
All brought their poetry, wined tales of man's many passions, folk songs and legends, legends of the sea, and tales of the sea, litig scraps caught from the wind and held in the hand of the poet.

All brought the struggles of the profoundest meaning. All brought poetry.

All brought art, forces of the mind, woven in wood or wax, in stone or metal, in paint and pencil, in mosaic of fine design and modeled gardens, houses and walls, pillars, fountains, statues and paintings--all brought their art and hand craft.

And all brought hands with which to work; and minds that could conceive.

And all brought hearts filled with hope, stout hearts to drive live minds.



The varied national origins of the children becomes an introduction to the global derivation of the United States. These origins are traced and studied in terms of the major contributions which have been made by immigrants and their descendants from all countries.

Children of foreign-born parents come to feel, through the interest taken in their lands of origin, that they have an equal stake in American democracy with the children of the native born. This, in turn, creates a better relation between them and parents whose use of foreignisms, at times, arouses resentment in the home.

Children of old-line American families, conversely, develop a truer and less "superior" sense of their ancestors' achievements, salted by the realization that they must strive equally with the children of newer Americans to make good their heritage.

Mutual respect for one another's backgrounds is further developed by historical pageants in which all the schools participate, and which stress accurately, and with artistry, the achievements of men and women from all over the world in building our nation.

OUR ANCESTORS

OUR WORK

IRELAND THOMAS SHEA EVELYN LEE JAMES BRYCE NED SHEEHAN BETTY EVERETT SHEILA FREEMAN CATHERINE BRENNAN RICHARD ROSEARE CHARLOTTE MCILLOP	IRELAND THOMAS SHEA EVELYN LEE JAMES BRYCE NED SHEEHAN BETTY EVERETT SHEILA FREEMAN CATHERINE BRENNAN RICHARD ROSEARE CHARLOTTE MCILLOP	IRELAND THOMAS SHEA EVELYN LEE JAMES BRYCE NED SHEEHAN BETTY EVERETT SHEILA FREEMAN CATHERINE BRENNAN RICHARD ROSEARE CHARLOTTE MCILLOP
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GERMANY FAITH EGLEY JANET MEISNER WILLIAM FERGUSON	GERMANY FAITH EGLEY JANET MEISNER WILLIAM FERGUSON	GERMANY FAITH EGLEY JANET MEISNER WILLIAM FERGUSON
SCOTLAND RUTH PHELPS DONALD VERALLIS MARGARET DUPUIS JAMES BRYCE CLIFFORD PHELPS	SCOTLAND RUTH PHELPS DONALD VERALLIS MARGARET DUPUIS JAMES BRYCE CLIFFORD PHELPS	SCOTLAND RUTH PHELPS DONALD VERALLIS MARGARET DUPUIS JAMES BRYCE CLIFFORD PHELPS
ITALY CHRISTINE MEGUOLA JOSEPH AMATO RICHARD WILLIAMS ANGELINA MAZZA ELIO CASINI JOSEPH ARPAIO WILLIAM FERGUSON LUCY LUGNED	ITALY CHRISTINE MEGUOLA JOSEPH AMATO RICHARD WILLIAMS ANGELINA MAZZA ELIO CASINI JOSEPH ARPAIO WILLIAM FERGUSON LUCY LUGNED	ITALY CHRISTINE MEGUOLA JOSEPH AMATO RICHARD WILLIAMS ANGELINA MAZZA ELIO CASINI JOSEPH ARPAIO WILLIAM FERGUSON LUCY LUGNED
CANADA BETTY EVERETT CLAIRE BERARD MARGARET DUPUIS GEORGE TATRO WILLIE JAMES HOLMSE	CANADA BETTY EVERETT CLAIRE BERARD MARGARET DUPUIS GEORGE TATRO WILLIE JAMES HOLMSE	CANADA BETTY EVERETT CLAIRE BERARD MARGARET DUPUIS GEORGE TATRO WILLIE JAMES HOLMSE

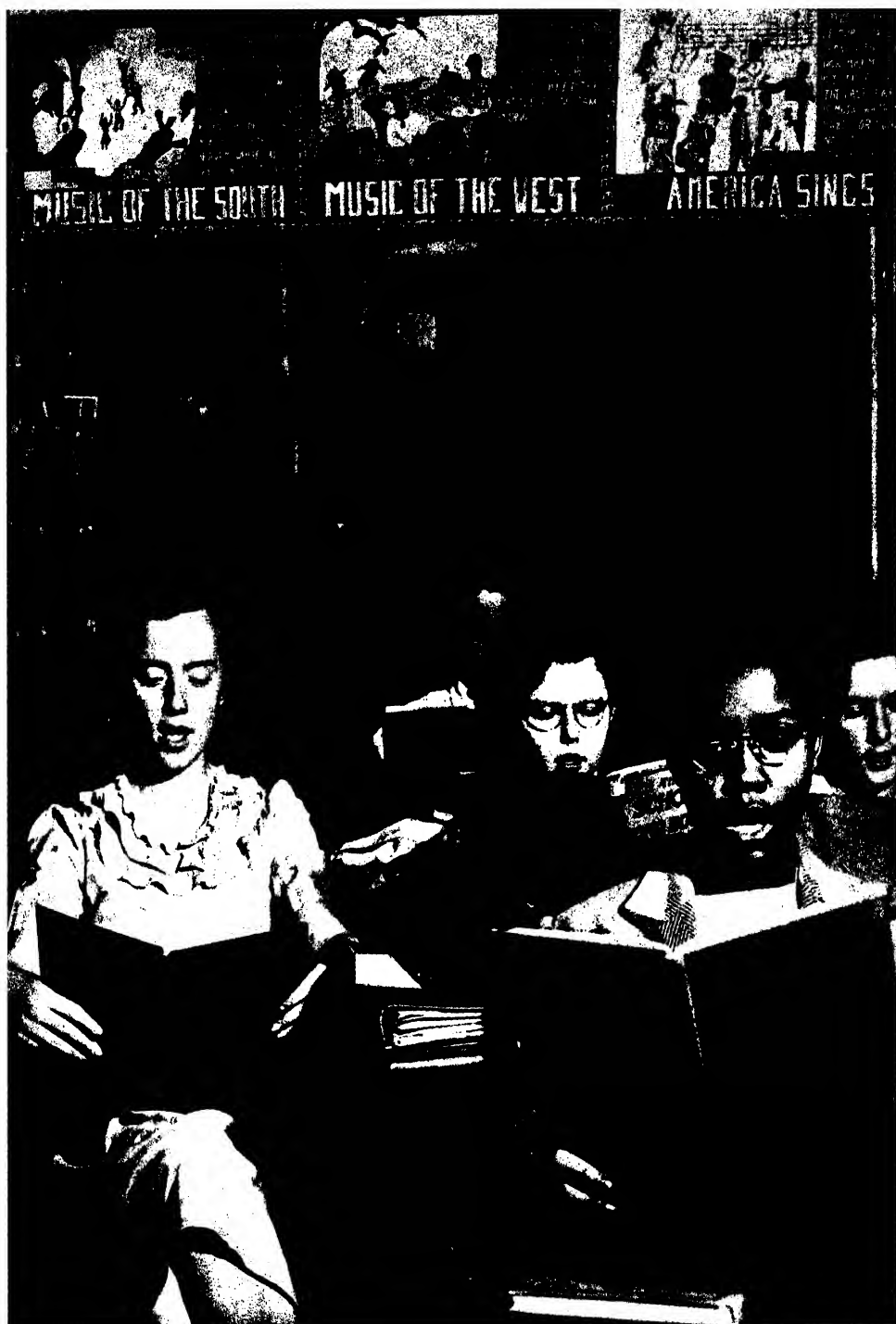


One of the most effective means of learning about other groups and faiths and races is to sing their songs. The Springfield Plan makes generous use of this common language.

In the earlier grades children learn to sing folk songs of different nations and the dances that so often accompany them. Parents who have native costumes are invited to don them and tell the class how they were made, and even to lead in the singing and dancing.

In one group the children projected a map of the world, on the margins of which were printed song titles, with colored strings leading to the countries from which the songs originated. Later, as this picture shows, music appreciation classes discuss and portray the different types of American music, tracing its strains to native Indian, Spanish, English, Oriental and other origins.

Programs played by high school orchestras are arranged so as to demonstrate the different musical contributions of varied nationalities and races. These concerts typify not only the different musical moods and accomplishments among the children, but the orchestral potentialities of a democracy in which the gifts of each are utilized to achieve harmony of the whole.



The indifference of children to differences in race or color, unless these are forcibly brought to attention, is attested by the incident concerning the class shown here. Some parents were surprised to learn, on visiting the school, that this teacher was a Negro. So unimportant had that fact seemed to the children, almost all of whom were white, that at home they had merely said they liked their arithmetic teacher, without mentioning the fact that she happened to be colored.

Similar acceptance of Irish, French, Jewish and Polish teachers by classes which are predominantly of other national backgrounds, has become axiomatic through the Springfield schools. The over-all program, which accentuates personal worth and eliminates spurious judgments along racial and religious lines, has made this not only possible, but inevitable.

Moreover, the acceptance of difference in the classroom and on the playground carries over into the attitudes which the children take back to their homes. The resulting unconscious re-education of parents by children is not the least of the benefits to be derived in the process of learning to live together as equals.



It is not only in the more formal teacher-pupil relation that children accept other races or colors on equal terms. The steady and continued stress on the individual as a full member of the entire class or school body, the opportunity afforded to learn the best about other children's background rather than to parrot the worst, bears fruit in easy and healthy companionship.

The class committeeman who does a good job, the exceptional athlete or natural leader is sought after by his schoolmates in lunch hour, after the dismissal bell, or during holidays. Illogical taboos, far from having been accentuated, have been so replaced by the logic of equality that children who like one another as children meet on that level.

Following a class review of the contribution by the Negro to American civilization, one girl stated: "After studying about the Negro, I decided I'd like to have one for my very best friend; they have many qualities better than ours."

And Mr. Chatto writes:

A girl of Irish extraction in one of my own classes, a journalism group which published the school newspaper, wrote a vigorous and indignant editorial in defense of a Jewish classmate whose work had been unjustly criticized and who had overheard a cruel and thoughtless comment, "What can you expect from a Jew?" The editor wrote, "This is America! This is America, where things like this must not happen."

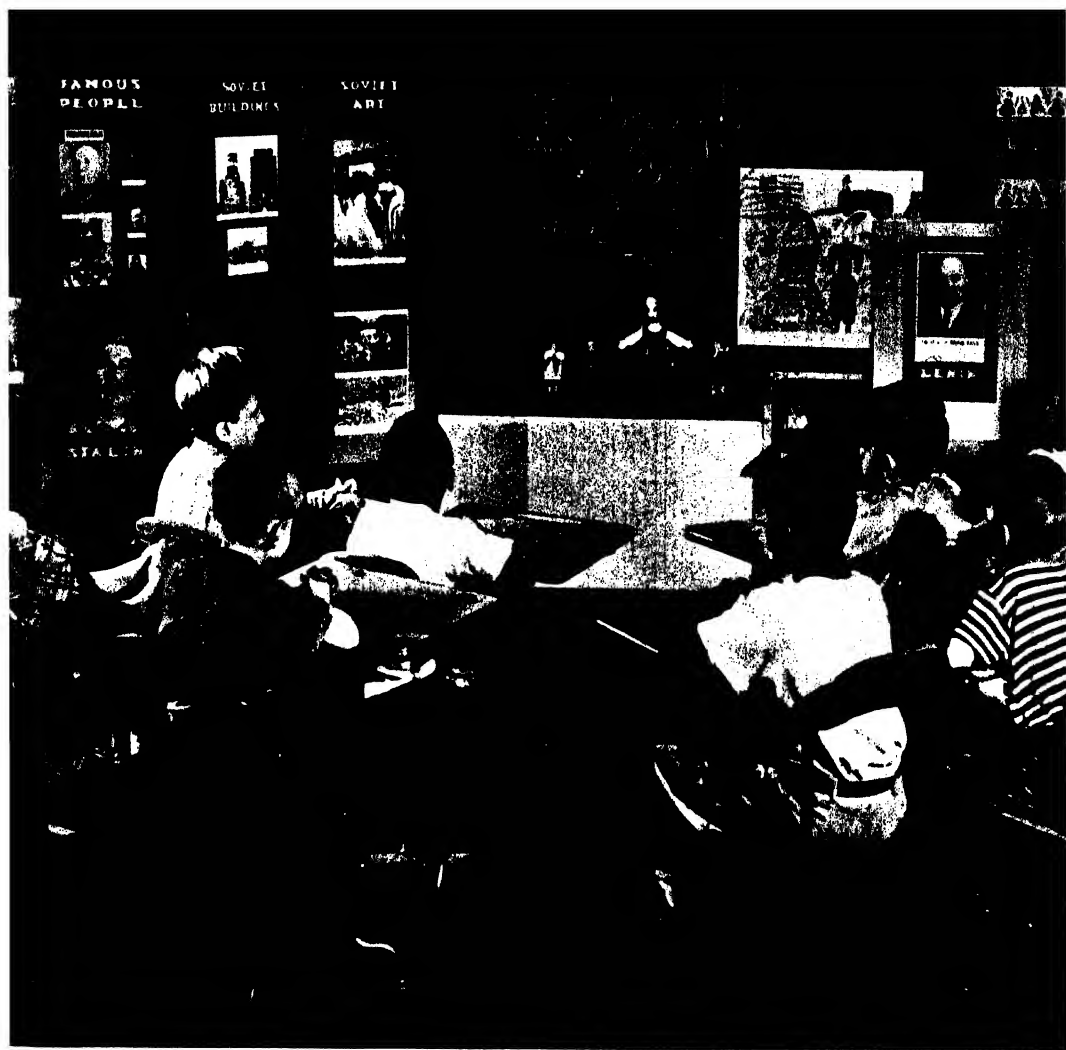


It is not only his immediate neighbors that the child is taught to understand sympathetically, but distant nations and peoples as well. For the citizen of tomorrow will need to know not only his own country and government, but others, if America is to be a mighty force for world peace and co-operation. To this end, the Springfield Plan has inaugurated studies of changing world geography and its relation to democratic worldwide fellowship.

One third-grade class, in order to understand the people of another race, studied China. The children located that country on a projected map and then located it in relation to the United States. They constructed an eight-foot Chinese houseboat and the life-sized family that occupied it. These they dressed in native Chinese costumes, using a display of silkworms to complete their exhibit.

From questions about tire rationing and "Where does rubber come from?" another class made a study of Brazil. They projected a map of South America, located the country, and learned about its history and products. They constructed a Brazilian peon hut showing something of how the children of its working classes live.


And, as the picture on the opposite page shows, one very all-American class is busily engaged in learning about the Russian people, its buildings, architecture, leaders and heroes.



Other lands and peoples are studied in terms of their interrelatedness with our own. Thus, one fifth-grade class inquired into how the work of the world is done. They came to realize that modern working methods and conditions are the outgrowth of co-operation by people everywhere.

Another group learned how the United States, a democracy, works with nations that have different forms of government, through exchange of goods. On their projection map of the United States they placed cut-out pictures of products in the countries where they are grown. Then on a wall map they used colored yarn to connect products with the countries where they were shipped. This led to a consideration of lend-lease and reverse lend-lease materials and routes which were included in the project.

Members of another class made the study shown here of various national costumes to illustrate the interdependence of peoples in regard to the important (especially to girls) subject of clothes. Recognition of our debt to the styles of other nations, from the primitive Indian to the sophisticated Parisian, proved an effective, practical means of inducing interest in the historic and geographic factors which clothe Eskimos in furs, Balinese in sarongs—and Americans in both.



*Artists travel the world over to
bring back ideas for American fashion.*



The contribution of different ages as well as nations to our democracy and world civilization is also a study theme. Specific objectives include:

1. Development of the idea that our ways of living reflect the continuity of man's contribution toward better ways of living together.
2. Understanding of the relationships, cultural and geographic, between ancient civilizations and modern cultures.
3. Co-ordination of the important contributions of each of the cultures studied toward democratic procedures.

In the material sphere, it is stressed that as the children of today inherit the goods and services which the past made possible, they have a responsibility to enhance those goods and services for the benefit of future generations. In computing the spiritual debt owed to the past for initiating the freedoms we enjoy, emphasis is placed on the long struggle necessary to achieve and maintain those freedoms and on the appreciation of our democratic way of life, as contrasted with both ancient monarchies and contemporary countries still living in slavery.

Thus children learn to link the Acropolis in Athens with the Capitol in Washington. They associate the Hebrew prophets of righteousness with forward-looking civic movements today. They grasp the fact that not only in space but in time people live in one world.



Religion can either bring people together in a democracy or keep them apart. The Springfield Plan recognizes that valid differences exist between faiths, but it holds that these differences need not result in hostility between the members of different faiths. The fact that they have too frequently done so in America is taken as evidence of the need for applying the principles of democratic togetherness in this sphere.

From its inception, those responsible for the Springfield Plan sought and received the co-operation of local religious leaders. These recognized the danger both to religion and to democracy of antagonism based on difference in creed. They welcomed the positive steps undertaken among children and adults to supplant such antagonisms with attitudes of mutual respect and appreciation.

Children visited the various religious institutions of Springfield. They studied the objects and ceremonies which are part of the observances in Protestant, Catholic, Jewish and other services. They discovered the profound underlying unity between all faiths, based on the Fatherhood of God and the brotherhood of man. They learned to respect the different religions of their classmates just as they respect their different national origins or economic statuses.

After visits to local religious institutions, the class shown here are making their own models of a church, a cathedral, a synagogue—democratic triptych for tomorrow.



In the eighth grade a unit on the contribution of religion to democracy is used by some classes. Before adopting it, the advice of Catholic, Protestant and Jewish clergymen was secured.

As the foreword to this unit states: "Public schools have no legal or ethical right to promulgate the doctrines of any religion. Emphasis must be placed on the contributions *all* religions make to a better form of daily life, and on a larger scale, to a more truly realized democracy. Pupils must come to appreciate the significance of free selection of religious affiliation in a democracy."

Within this framework, different religions, and their relation to advancing democratic concepts, are studied. These studies are made not only from books, but as this photograph indicates, by means of pictures and even costumes which prove instructive, if a trifle incongruous.

One class constructed a crystal tree of which the lower branches represented the ancient religions, and the upper branches, the religions of today. Prisms of different colors, but of equal luster, were hung from the branches to demonstrate varying creeds and denominations. And long after the formal treatment of the subject had ended, pupils brought in additional illustrative material and continued to discuss it.

Thus increased pride in and loyalty to their own faith was balanced by knowledge and respect for those of others.

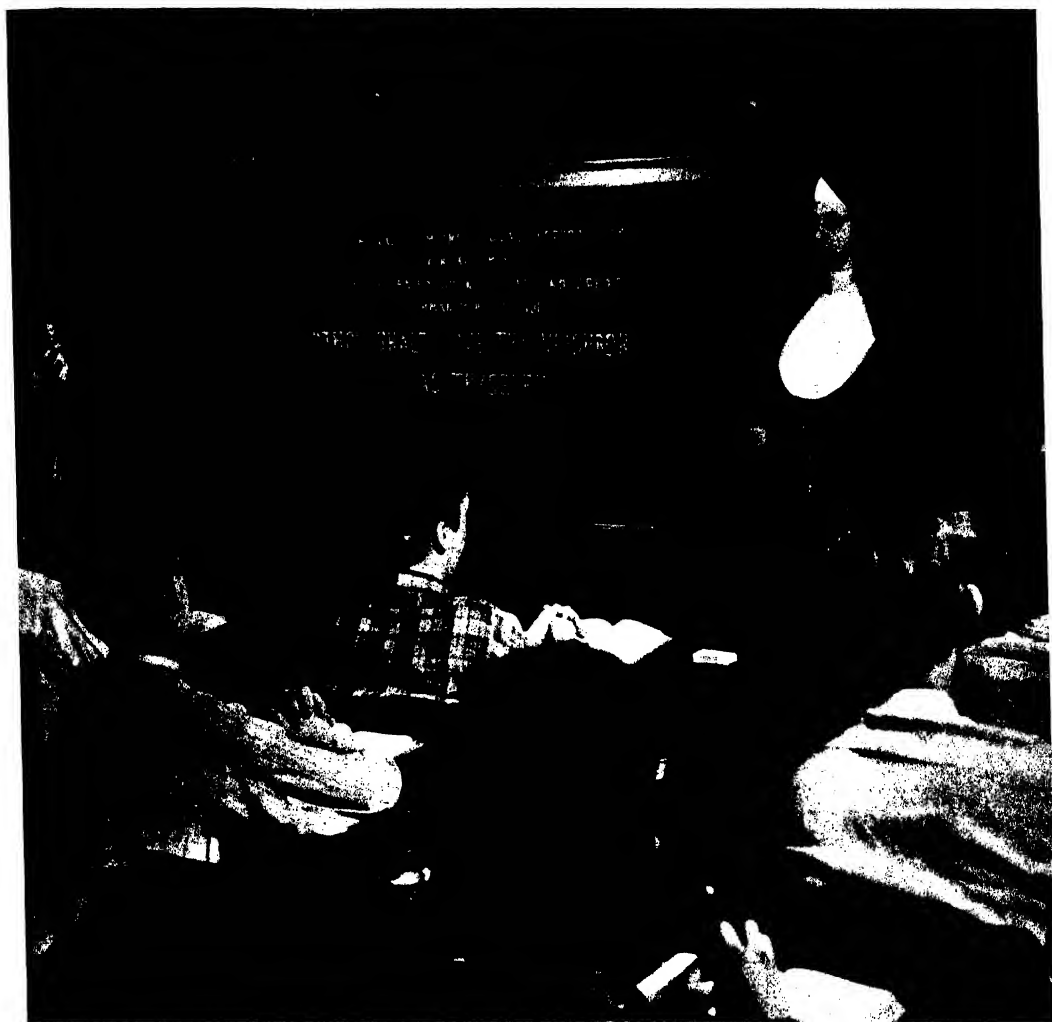
BUDDHISM



The parochial schools do not, of course, come under the direct influence of the Springfield Plan. Nor are the techniques of education for democracy, explained in these pages, generally in practice there. But as this picture indicates, there is a noticeable interaction between the communitywide project for total democracy and the educational policies within the parochial schools.

Moreover, inquiries made both from Catholic and non-Catholic sources revealed that on the interreligious level, there has been close and fruitful co-operation. Reports indicate that when anti-Semitic incidents, including clashes between Catholic and Jewish boys or "gangs," occurred in other New England cities, there was far less of it in Springfield than elsewhere. Community leaders attribute this largely to the indirect influence of the Springfield Plan in the entire city. An atmosphere has been created in which any group that participates in racial or religious baiting will bring merited civic disapproval on itself.

The problems involved in the relation of parochial to public schools in a democracy cannot be passed on here. But a study of Springfield reveals that where a whole community determines that its members shall learn to live together as equals, ways and means can be found of lessening, if not of eliminating, those problems.



Thus far we have considered the Springfield Plan as applied to young children from kindergarten through junior high school. Beginning with the senior high schools, both the approach and the activities of the students are placed on a more mature level. Yet they constitute an extension of, not a deviation from, the basic program.

Objectives are:

1. To provide opportunities for democratic self-government.
2. To analyze the problems confronting us today, studying both the weaknesses and strengths of our democratic processes and determining how the former could be corrected and strengthened.
3. To establish a positive working philosophy based upon democratic principles.
4. To evaluate one's own prejudices and biases.
5. To study public opinion in a democracy and to understand how it is influenced.
6. To teach students how to weigh evidence, how to reach conclusions objectively, and how to distinguish between fact and opinion.

Subsequent pictures will show methods employed. As to results, objective type tests in regard to "open-mindedness," "ability to distinguish between fact and opinion," given before and after programs were completed, revealed measurable progress by students in learning to think critically, and in overcoming their prejudices.

Prior to the introduction of the program, many teachers had been fearful of discussing the weaknesses in our democratic processes lest the students become disillusioned. They are now convinced that the pupils' faith in the potentialities of democracy have been vastly strengthened; that they are less likely than before to become cynical or disillusioned.

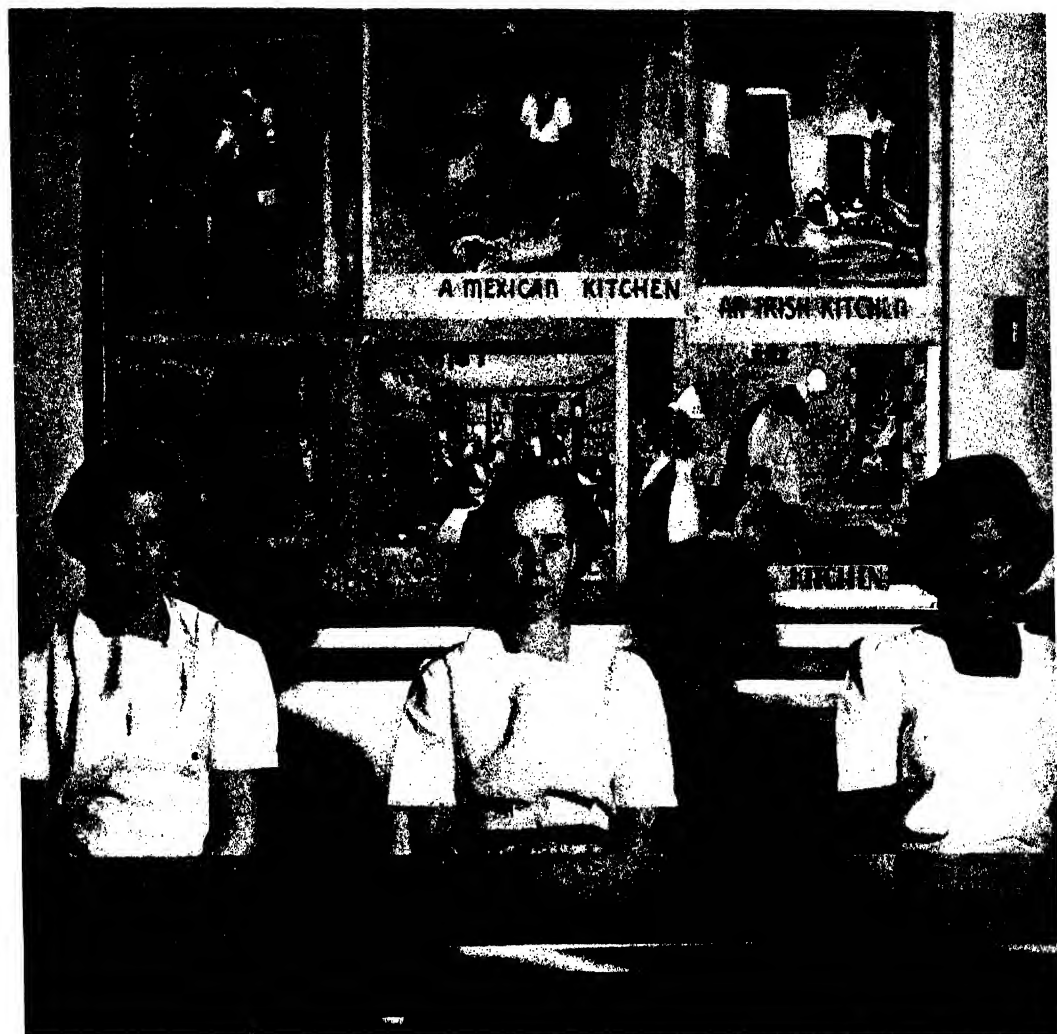


High school students engage in detailed study of the different national origins in Springfield and of their distinctive contributions to the development of the city. Such studies emphasize the fact that all groups have the right, in a democratic city, to equal opportunities—economically, educationally and socially.

The picture shown here illustrates how a domestic science class can be utilized to make the foregoing points graphic. A study of kitchen and cooking utensils is used as a very practical example that all peoples have learned and have taught some of the facts by which man's daily bread and cakes are supplied.

Other aspects of learning "the contributions of nationalities" include:

1. Meetings with representative citizens of different groups, who are interviewed by the class.
2. Display of costumes of nationality groups, either brought from the pupils' homes or made through the combined work of pupils in home economics, art and social studies classes.
3. Visits to different "nationality" sections of the city in order to learn at first hand of their distinguishing characteristics, and especially to instill an appreciation of the basic likenesses of all groups.
4. Emphasis on correct usage of words such as race, nationality, alien, immigrant, and other phrases susceptible of misunderstanding and prejudice.



Education for democracy includes preparation for the tasks and responsibilities of the future. In the Trade School and elsewhere, instruction is given not only in the construction and use of machinery, but in the procedures of employment and industrial management. Here one student is "checking in" precisely as he would do were he holding a factory job. Another is discussing with two teachers not only the "how" but the "why" of a machine which he is learning to operate.

The school shops further co-ordinate their work with the general program of the Springfield Plan by teaching the contributions made by individuals of every race and people to the development of industrial techniques.

A vivid example is provided by the famous United States Armory in Springfield. As one junior high school student said, "All you have to do is to watch those thousands of people pouring out after work. You'll find members of every race and religion and color in the crowd."



Classes in science of all kinds are utilized by the Springfield Plan to demonstrate the falsity of theories of race supremacy, and to lay factual foundations for the democratic truth that people of all colors, races and creeds can live together as equals.

Thus the beginnings of mankind are studied, and the fundamental equality of all races of men are demonstrated. Folkways are considered, and the varying notions of superiority based on pigmentation, tribal origin or physical characteristics are viewed from the historic and worldwide perspective. Anthropology is made use of to demonstrate that no nation or people has a monopoly of desirable traits or inherent virtues. Thus the findings of science are applied to the problems of democracy.

Here are a group of high school students absorbed in a chemical experiment. Of clearly differing racial and national origins, they are working at the laboratory table as equals; more important still, they are working together on problems which affect the welfare of all.



In one of the Springfield high schools, a number of classes engaged in the project of publishing books which contain biographical sketches of foreign-born Springfield residents. The material for these sketches was collected by the students. It consisted of stories told by parents and grandparents of their struggles in coming to America, memories of the hardships they had undergone, the advantages they had found in their newly adopted country. In some cases, a group of students "interviewed" individuals and prompted their reminiscences by questions.

Having written and illustrated the material, the students printed it on school presses and, as this picture shows, bound the books themselves. The result was a collection of biographies which demonstrated the basic equality between the struggles of all newcomers to the United States, and which underlined in the students' minds the tremendous benefits which democratic America has bestowed on those who live here.



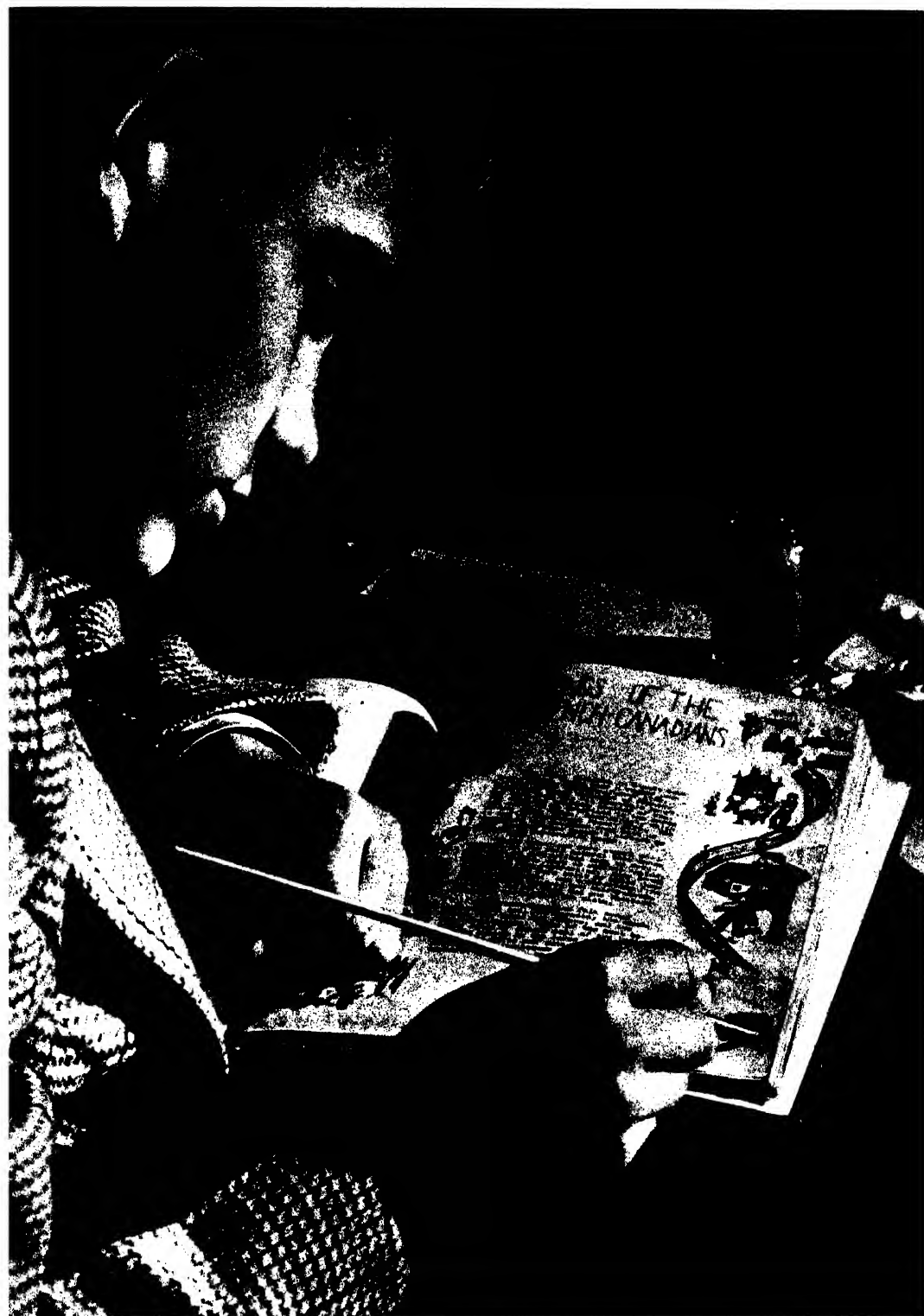
Another type of book collected, edited and then illustrated by hand consists of a record of the songs of different nationalities brought to America and sung here. This boy is drawing and coloring designs which accompany a chapter on "Songs of the French Canadians."

In preparing such books, the Springfield Plan includes not only the study of the songs themselves, but the lives and customs of the people who sang them. Thus the first paragraphs of the page shown here are typical of a book which includes folk songs of English, Russian, Negro, Swedish, Jewish, Polish, Irish and other national backgrounds:

"The first settlers in Canada came from France. They were a rugged people who liked the out-of-door life. Their folk music was that of France. One such song was 'At Pierrot's Door.' The cold and blustery weather of Canada seems to be described in the words of the song, 'Come, Good Winds,' which is one of the oldest French airs. The voyageurs and woodsmen sang this as they floated down Canada's streams or paddled to fur-trading posts.

"These Canadians were expert woodsmen; so it was only natural that those who came to Springfield took up woodworking trades, such as cabinet making, carpentry, and contracting. Many homes in Springfield were built by these Canadian carpenters. . . .

"The French-Canadian folk songs reflect the sea, the forests, the mountains, the lakes and rivers, and the wide-open spaces."



Art classes among the older high school students carry forward the concept of "global unity." Posters are designed, murals painted to emphasize the interdependence of nations and peoples.

In the accompanying picture we see work in progress on a wall design which illustrates the bonds that unite the peoples of many lands and ages. In the background is the Acropolis of Greece, and in one corner is a modern American factory. Before the globe stand figures clasping hands to signify the common interests of men the world over. The airplane, as well as the scientists and their instruments to be discerned behind the two girls who are drawing them in, indicate the role which modern industrial and scientific development plays in unifying mankind.

Other art classes engage in designing backdrops, curtains and costumes for pageants in which the students enact the same concepts of multiple contribution to human progress.



Older students participate in the High School Town Meeting. This is a plan for learning the methods of democratic procedure, practicing the processes of democratic group thinking, and applying the principles of democracy to actual situations.

In form, this plan resembles the old American town meeting. It consists of between thirty and forty students, is presided over by a moderator, and a secretary keeps records of the problems discussed. Both are selected by the students. In addition, committees are chosen whose functions are:

1. To submit lists of problems for discussion.
2. To suggest books and periodicals for reference.
3. To present an analysis and summary of all arguments pro and con before the vote is taken.

Teachers are usually present only to clarify obscure points, not to attempt to influence judgment. Problems under discussion are vital, and directly or indirectly affect the lives of those who discuss them. They may deal with the daily life of the school, with national considerations, or with the relation of our country with other countries. They are selected by the whole group.

Among problems which have been discussed in the High School Town Meeting are the following: "Censorship," "A Living Wage," "Should Everybody Go to College?" "Is War Inevitable?" "Lowering the Voting Age to 18," "Making Our School More Democratic," "Segregation of Races," "Has the War Rationing Program Succeeded?" "Shall America Join a World Organization?"



The agenda of a High School Town Meeting includes:

- 1. A preliminary presentation in which members of the group express their personal views of the problem under discussion.**
- 2. Group research and study to find out what other people have thought and said and done about the problem, and to obtain evidence useful in arriving at reasoned conclusions.**
- 3. Further discussion based on newly discovered "evidence" to support opinions pro and con, and a summary of all arguments.**
- 4. Arrival at a group decision by formal vote. This decision is drawn up in writing and sometimes includes a minority report.**
- 5. Decisions on appropriate action. This is taken by members of the group appointed for the purpose and is followed by a report of results to the entire group.**

Thus the group shown here is interviewing the City Engineer, following a discussion of town planning.

The Springfield Plan notes that the High School Town Meeting is productive of the following:

Experience in the technique of public meetings;

Free discussion;

Acquaintance with sources of information;

Increased power to do straight thinking;

Appreciation of the need for fair play in all human relations;

Opportunities to make decisions and to act on them;

The possibility of making even a small contribution to the improvement of school, city or nation.



Part of the program of democratic education is learning to use the machinery by which democracy functions. Here are a group of students voting in a school election. They are familiarizing themselves not only with the idea of decision by the majority, but with actual ballots and voting booths which are used in Springfield. Students act as tellers, watchers and registrars, after studying precisely how these officials discharge their duties.

To secure these municipal facilities, close contact is maintained between the schools and the city's Board of Elections. Similarly, with other departments of the city administration, students are encouraged to learn, at first hand, how their local government functions. Such studies not only increase their knowledge of communal institutions and issues, but are reported to have served, on occasion, as a stimulus to civic activities suggested by them to department heads.

Classes in journalism have asked for and received interviews from the mayor, in some of which he imparted "off the record" news, which was scrupulously regarded as such by the future reporters and editors.



Self-government is an objective of the Springfield Plan from the earliest grades to the senior high schools. In the latter, it is so completely developed that all school activities which do not include curriculum problems, are placed in the hands of the student government.

Care of school grounds and buildings, "direction of traffic," policing of sports and social events, supervision of school elections, are obligations entrusted to and performed by the students themselves. Responsibility of this sort entails conferences between the members of different schools, as well as among different classes within the same school. In this way boys and girls from one section of the community meet and come to know those of another section in a functional relationship.

Here is a group of student "police" wearing their badges of office. They are responsible for the performance of their duties, not to the teachers or officers of the school, but to their fellow students. That is the best guarantee of the earnestness with which they discharge those duties.



The study of "Public Opinion and How It Is Influenced" is stressed in preparing Springfield's youth to analyze conflicting viewpoints, and reconcile the hostilities of different groups within our democracy. To this end, students are encouraged to examine the whole field of public opinion: what it is and how it is formed; by whom influenced and how it is changed; how it is affected by propaganda and prejudice.

Public opinion is analyzed in terms of the agencies that create it. Thus newspapers and magazines, the radio, motion pictures, the church, the school, polls and events are examined in the classroom to see how each affects public thinking and action. Similarly, pressure groups such as political parties, labor organizations, business associations, lobbyists and special interest groups come under scrutiny to see how far they represent genuine needs and to what extent they reflect special pleading.

Finally students question themselves in regard to their own prejudices, wishful thinking, tendency to use stereotypes instead of realities in forming their own judgments. The recognition of the dangers involved to the community and to their relations with others becomes a point of departure for acquiring opinions based on fact, not propaganda, on evidence not hearsay, on research not rumor.



Education for democracy extends to the inclusion of students in Parent-Teacher Associations. Such Parent-Teacher-Student groups, as that shown here, include high school principals and teachers, representatives of the student council and parents from the neighborhood.

Questions of concern to all three groups are discussed and joint enterprises are undertaken. In this way, the students come to feel that they have a relation and responsibility to the decisions adopted by their elders for their welfare. They bring youthful problems frankly into the open and make forthright suggestions for meeting them.

On the other side, parents and teachers touch the reality of youth more intimately when the "party of the first part" is on hand to speak its piece. They discover that children and students are also people.

Symposiums held under Parent-Teacher-Student Associations included "Adjusting for Tomorrow's Freedom" and "Problems of Youth." In these symposiums members of all three groups participated and conclusions reached were based on the contributions of each. Incidentally, the inclusion of students with parents and teachers tended to break down the formality and routine which beset too many educational associations of the older generation.



The Springfield Plan recognizes the necessity of squaring the professions of democracy with its practice. It knows that the youth who has lived in an atmosphere of fair play and equal treatment in the school finds it doubly hard to encounter discrimination when he seeks employment outside.

To meet this situation, the Bureau of Placement has tackled the difficult problem of overcoming prejudice against school graduates because of race, religion or national origin. Only a beginning has been made. But the employer who asks for a worker in terms of creed or color is told that no such records are kept or distinctions made. Instead he is urged to interview candidates solely on merit. And frequently a prejudice of years' standing is thus broken down.

On the other hand, when the owner of a motion picture house refused to hire boys of certain national origins as ushers, he was asked if he wished that fact publicized among the theater's customers. The result was a gratifying withdrawal of the "nationality specification." As Dr. Granrud has put it, people who think tolerance is bad for business must learn that intolerance can be worse.

As for the students themselves, there is frank discussion of the situations involved in job discrimination. One class, after learning that an employer had refused to hire Negroes, and gave as a reason the fact that white workers objected to working side by side with them, resolved never to give a similar excuse for discrimination in any office or factory where they might be employed.



Recognizing that recreation is a community project in which youth has a very special stake, a Mayor's Recreation Committee was formed in which high school students are members, together with representatives of religious, civic, and educational groups. Pictured here are Mayor J. Albin Anderson of Springfield, together with students and adults who jointly conducted a survey of the city's recreation needs and possibilities.

As a result of the survey:

1. Additional funds have been appropriated for the Park Department to expand the summer playground program;
2. The school system permits the free use of recreational facilities in summer (including janitor service);
3. A program has been proposed and is now being enacted for the establishment of community recreation centers in six of the city's schools.

To accomplish these purposes, the younger members of the Recreation Committee have assumed responsibility to help secure necessary volunteer personnel. Under such circumstances, Springfield looks forward with reason to a minimum of juvenile delinquency and a maximum of youthful co-operation.

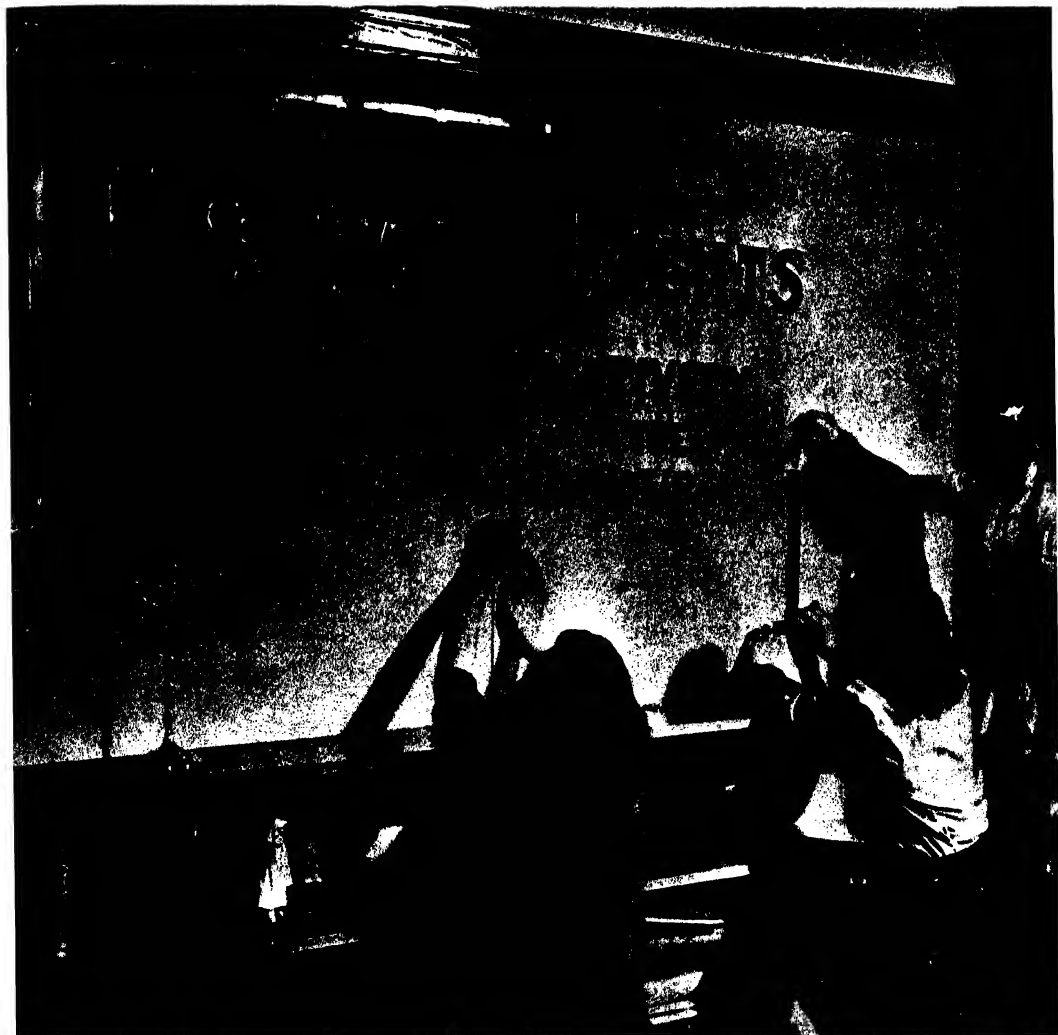


In one of the schools about a third of the children happen to be Jewish and did not participate in the usual Christmas celebration. So the principal, a Christian, set about finding a way in which all the children of the school could unite at this joyous time of year.

The Jewish festival of Hanukkah or Dedication occurs in the month of December, and it was decided to arrange a Festival of Lights which should dramatize both the Christian and Jewish holy days. This was done by means of a pageant which included three scenes from the Old Testament and three from the New.

After consultation with religious leaders of both faiths, it was decided that pupils should write much of the story under the guidance of teachers and parents. The children themselves decided who should take the leading roles. Several Jewish youngsters took part in the Christmas, Christian youngsters in the Hanukkah play. At the close of the pageant, all of the children joined in singing "Rock of Ages," an ancient Jewish hymn, and the traditional Christian "Holy Night."

Despite the fears of some that the pageant might not be sufficiently dignified in a secular setting, all those who saw it were moved by its beauty, its reverence and its spiritual unity.



The Hanukkah-Christmas pageant was not only effective in bringing the children of both faiths together. Parents were likewise involved in the school's program for a common Festival of Lights.

As shown here, Christian and Jewish mothers are together preparing the costumes which will be worn by the "angels," "high priests," "shepherds" and "kings." Other parents took part in arranging the text of the play and rehearsing the incidental music.

Side by side they watched their children interpret the holy dramas of the Nativity and the Dedication—drawn into a wider circle of understanding by this experiment in living democracy.

Since its inception several years ago, the Festival of Lights has been presented annually and has drawn audiences not only from the children's families, but increasingly from parents, teachers and citizens of all parts of the city. Other schools in other cities have followed the lead of Springfield and have introduced this or similar pageants.

On the following pages, pictures and excerpts from the text offer an intimation of how peace on earth to men of good will can be realized among children in an American schoolhouse.



THE FEAST OF LIGHTS

(Narrator, dressed in Hebrew costume, reads from scroll)

Over two thousand years ago, decrees were sent to Palestine in the name of Antiochus, King of the Syrians, saying that the Jews must worship Greek idols. There was a certain old Jewish priest, Mattathias, who had five sons. They refused to bow down to these Greek idols. They, with other loyal Jews, rebelled. When old Mattathias died his brave son, Judas Maccabeus, took his father's place. He led a successful battle against the Syrians, and marched with his loyal followers into Jerusalem.

The victorious Jews cleansed and repaired the temple. Now, the priests looked for oil for the sacred lamp. But there was no oil with the priest's seal. At last, a small boy found a cruse of oil with the necessary seal of the priest. It was enough oil for one day only. But to the pleasant surprise of the Jews, it lasted not only one day, but eight days. This was the miracle of Hanukkah.

In our homes today we have the Menorah candle holder, as you see here, in memory of the miracle of Hanukkah and of a mighty battle won for freedom of religion. Each night, we light candles and make a prayer over them. We light one candle on the first night, another on the second, a third on the third night and so on until all the eight candles are lighted.



THE NATIVITY

(A light shines on the stable. Mary leans over the crib as chorus sings "Sleep, My Jesus, Sleep." After singing, Joseph kneels and speaks to the Child:)

Joseph

Thou Child, the little Son of God,
Born in the flesh to be the son
Of me, the humble carpenter,
Bless me this night:
By the divine grace that in Thee lies,
Guide Thou my feet,
Strengthen my heart,
Grant me Thy peace,
And bring my soul to Paradise.

Amen.

Mary (Speaks to the Child, slowly and distinctly)

Lovely Baby, Precious One,
My treasure, my joy, my little Son,
For Thy dear sake
May Thy Father bless
His children in their loneliness.
Give them, as He has given Thee,
Three good gifts for the Holy Three;
Life, to be lived without fear,
Peace, for the world to share,
Grace, to bear and forbear;
Save them,
Shield them,
Surround them
This night
And every night
Each single night.

Amen.



While education for democracy begins with youth, the Springfield Plan insists that it must not end there. Learning to live together as equals is as necessary for adults as for children—and frequently more difficult.

To carry the program of democratic togetherness into the total life of the community is the underlying purpose of the Springfield Adult Education Council. It is representative of the city, including clergymen of all faiths, business executives, labor leaders, publishers, and heads of women's, youth and civic organizations. Its first director was Abbot Kaplan, who is now on active service with the U. S. Navy.

Its Acting Director, Alice L. Halligan, defines the purposes of the Adult Education Council as follows: "To interpret the public school effort to parents and to the adult community; to develop an intelligent and active interest on the part of adults in communal affairs and in democratic processes; to provide for intelligent discussions of current problems under competent leadership; to initiate action toward correcting some of the community practices and traditional habits which are inimical to democratic theory and practice."

Here are some Springfield citizens streaming into one of the school buildings where these purposes are effected. Let us follow them.



Adult evening classes such as that shown here provide education for citizenship through discussion of community and national problems. These classes foster a realistic consideration of social, economic and political questions. They are attended by men and women of all races and faiths, including service men and women and veterans.

A series of ten forums during the winter months brings outstanding figures in American life to Springfield. One recent innovation has been the introduction, for the first time, of controversial subjects with competent authorities taking opposing positions. These forums draw an average attendance of a thousand and represent a broad cross-section of the community.

A film forum series was presented on vital social and economic problems such as "Housing," "Municipal Government," and "The Rights of Racial, Religious and Economic Minorities." Following the film, the audience participated in discussion of similar local problems. One such movie which attracted large numbers both of adults and of children is entitled "For God and Country." It depicts the heroic work of Catholic, Jewish and Protestant chaplains on the battle fronts.

Prior to the November election, non-partisan political meetings were sponsored in public school buildings. Candidates of both parties spoke from the same platform and answered questions and criticisms from the floor. Such forums are a true revival of the old New England town meeting—democracy with sawdust on the floor.



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Courses to maintain or increase skill include classes in such practical arts as dressmaking, foods, slipcovers and decorative arts and crafts. In the cooking class shown here, the instructor makes use of a theme introduced throughout the educational program, whether for children or adults: the contributions of many peoples to the good things which all Americans enjoy.

Thus the dishes of various nationalities are prepared, and individuals of English, French, Italian, Jewish, Russian and other derivation are encouraged to communicate the treasured secrets of their respective kitchens. Success with a new recipe for Irish stew or spaghetti sauce frequently proves an effective means of breaking down prejudice between Americans of differing backgrounds.

Another activity of the Adult Educational Council is its investigation, in co-operation with the Council of Social Agencies, of the condition of domestic workers employed in private homes and the establishment of standards for fair working conditions in household employment. Again, both groups co-operated in an investigation of the social and economic conditions of the Negro people of Springfield with a view to improving those conditions.



The Springfield Adult Educational Council offers a series of "Courses for Pleasure and Profit" which include English, public speaking, current books, foreign languages, world affairs, mathematics and science.

Here a current literature class is studying implications for preserving the democratic way of life in books which had been read and reviewed. One such group used the books as a springboard for considering incipient threats to democracy and what the average person can do about it. Members of the group revealed that the reading and discussion had altered their attitude toward Negroes. As one of them put it, "Now, when I see a colored person on the street, I really look at him as a person."

The danger of taking democracy for granted was stressed, and the class period ended with a discussion of things the individual could do about intergroup relations right in his own community. Suggestions included methods of stiffening the good resolutions of those who had made a beginning, whether newspapers, speakers, employers, or even acquaintances. Possibilities of voicing disapproval of those who ignored human rights were also pointed out. Specific accounts of what had been done recently were given. The need for people of good will to be more articulate in defense of their principles was agreed on as a group sentiment.



Full advantage is taken of the potentiality of music for education in democratic togetherness. In the Adult Evening Schools courses are offered in "Interpreting Modern Music" and "Listening to Symphonic Music." An orchestral class developed a string ensemble of its own which, as a culmination of the year's work, presented a concert at the Springfield Museum of Fine Arts.

Such concerts are given as part of the program of the Adult Education Council in the Music Quadrangle during the summer. These free concerts, which are enthusiastically supported and attended by citizens of all types and backgrounds, provide opportunity to present the music of many lands and nations, whose sons and daughters live in the city.

So too, in celebrating "I Am An American Day," the following music and dances were performed:

La Cucaracha—Spanish-American Dance

The Hatter—Danish Country Dance

Irish Folk Dance

Kolos—Yugoslavian Folk Dance

The Victory Polka—A Polish-American Dance

The Mexican Hat Dance

American Country Dances

Thus children and parents were not only united in patriotic exercises, but in the memories and hopes which America has drawn from all lands and given to all peoples.



Courses in the duties and privileges of citizenship are conducted both in the school buildings of Springfield and in many of its factories. Classes such as those shown here are sponsored by the School Board. They provide prospective Americans with information necessary to acquire citizenship, with an understanding of how our democratic institutions function, and how they can participate in those institutions. These classes have evoked expressions of appreciation alike from the workers who attended them and from factory managers in important war plants, who attributed increased morale and efficiency to them.

In addition to regular class instruction, a consultation service is provided for persons who need advice as to the proper procedure and authorities with whom to make contact about questions of citizenship. New citizens are likewise encouraged to return to advanced classes in civics, where, together with Americans of longer standing, they receive further insight into the principles and operation of our government.

One factor stimulating attendance at these citizenship classes is that many workers have sons and daughters and even grandchildren in the services. More than ever before, they wish to become Americans and their children wish them to. One soldier wrote from overseas, "Now that Pop's going to be a citizen, I can die happy!"



The key importance of labor relations, not only to Springfield, but to the future of American democracy, is recognized by the Adult Education Council. It has, therefore, inaugurated a forum series for labor, management and the public under the leadership of Reverend Thomas E. Shortell of Holy Cross College, Worcester.

Participants in the forum consist of representatives of some of Springfield's largest industrial plants and businesses, leaders of both AFL and CIO unions, and citizens who desire to attend. It was originally planned to limit membership to forty, but so great was the interest manifested by all three groups that it was found necessary to arrange for a larger room and more participants. In addition to regular members of the group, a number of high school students have been permitted to attend certain of the sessions.

Areas of common interest between all three groups are explored at these forums. No attempt is made to settle labor disputes, but rather to hear, analyze and appreciate all sides of the issues involved. Outside experts are occasionally invited to speak on their special fields. Punches are not pulled, nor holds barred. But discussion has proved to be fundamentally instructive and constructive in the sense that some preconceived notions are dispelled, new insights attained and sound human contacts established.



Here are a group of Springfield citizens working over blueprints for the conversion of a former schoolhouse into a Community Recreation Center. This Center happens to be in a section of the city with a large Negro population, but the plans are of vital concern to these white community workers also.

Once the project is under way—including enough heat so that the projectors can remove their overcoats—there will be exchange of facilities between this and other Centers, and exhibits, conferences and cultural activities of many kinds will bring people of other sections of the city here.

Adult education programs consistently cut across color and creed lines. Interviews with representatives of minority groups reveal that, while prejudices and tensions are still far from being eliminated, measurable progress has been made. And the many activities engaged in by majority and minority members *together* are more effective than any formal program in breaking down the barriers that still separate them.



The elimination of racial prejudice leads naturally into cordial personal contacts. Here, two couples are spending a social evening together. Their relation is as casual and easy as on the school boards, recreation committees and other civic groups where they meet to work out community projects. They happen to be friends.

The Springfield Plan does not pretend to have solved the complex problems of all the people who are separated by racial or economic or religious differences. These will persist in any American city for some time to come. But it is recognized that people of good will and intelligence can bridge the gap between the inequalities which characterized our national past and the factual equality which must inform its future.

While scenes such as that shown here are not unique in Springfield, they are also not yet commonplace. It is the conviction of those who have already learned to live together as equals that they will become so in the years ahead. For the distinction of the Springfield Plan is its steady and comprehensive determination to clear the tracks for democracy unlimited.



The Springfield Plan recognizes that democratic education can proceed only as fast and far as the educators by whom it is taught. So it includes a number of courses for teachers such as that on "Contemporary Problems" by Dr. Clyde R. Miller of Columbia University, and on "Education for Democracy" by Professor John J. Mahoney of Boston University.

A series of lectures for teachers on intercultural relations is given under the auspices of Springfield College. Among the lecturers are recognized authorities in their field from many parts of the country. Some of the subjects discussed were:

- A Key to the Understanding of Contemporary Issues and Public Opinion Involving Them;
- Peacetime Employment—the Prevention of Depressions;
- Prejudice, the Threat to Democracy;
- Propaganda Involving Business, Labor, Racial and Religious Groups;
- Problems of Minority Groups;
- Teaching Materials in the Field of Intercultural Relations;
- Our Racial Illusions;
- The Basis of Democratic Social Planning.

In addition to these courses for which college credit is given, a program of constructive supervision has been inaugurated throughout the school system. Teachers, principals and supervisors work together, studying problems, planning instructional procedures, putting them into effect and evaluating results. Such exchange of ideas and experience helps teachers translate the purposes of the Committee on Education for Democracy into classroom and playground reality.



Thus far we have spoken of the people of Springfield and their citywide program to make democracy total. Now let a few of them speak for themselves.

"I was born in Massachusetts, where my ancestors settled three hundred years ago; for the past forty-three years I have served as librarian of the Springfield City Library.

"In connection with the Springfield Plan, I have been called on to explain the city library to a sixth-grade class.

"While many citizens do not yet know about the Springfield Plan, it is influencing the children through emphasis on tolerance, and through them, has impressed some adults.

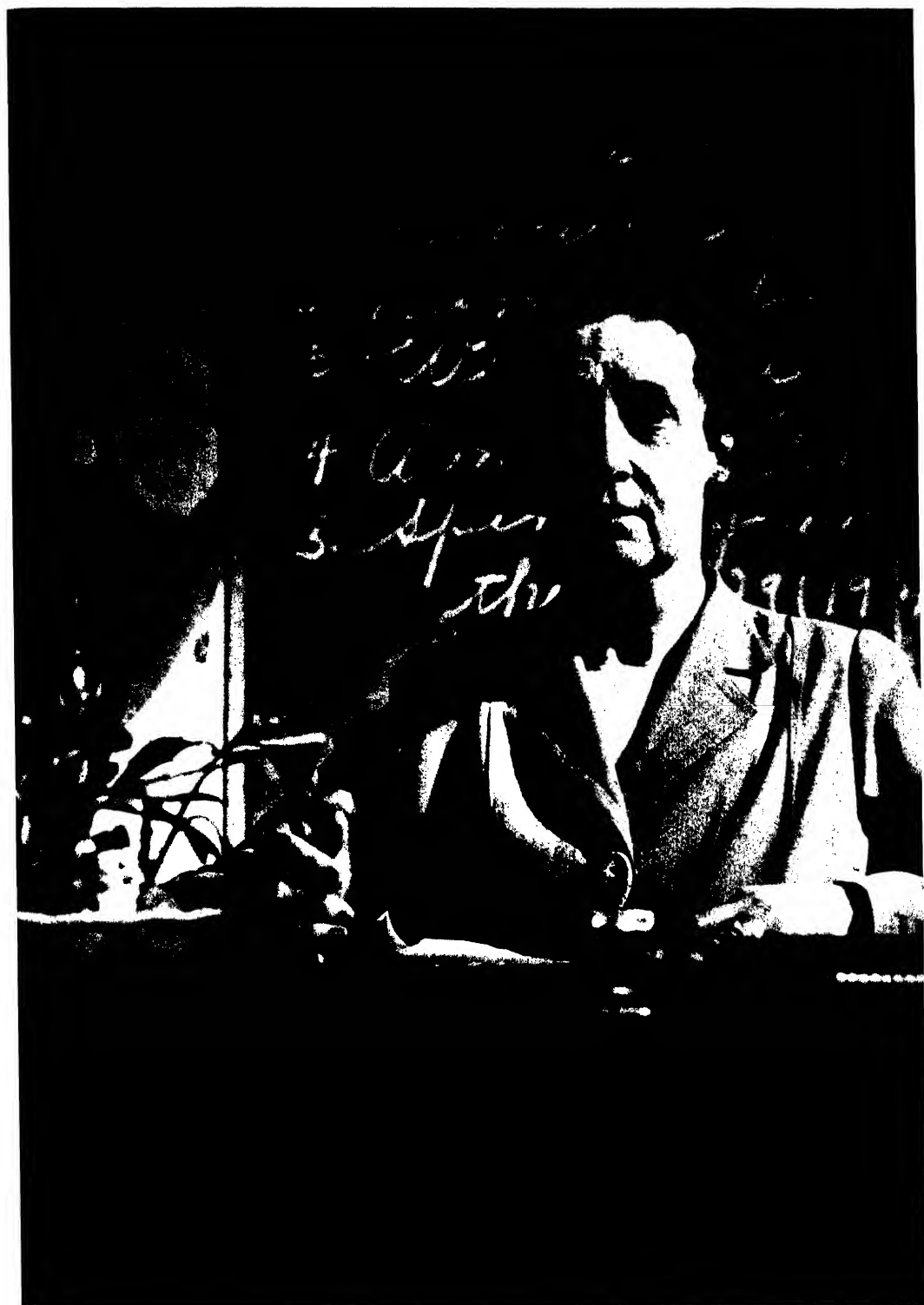
"Democracy when adopted by our fathers, was a desperate experiment; today the whole world is engaged in a struggle to determine whether that experiment shall succeed. One essential to success is freedom from racial and religious intolerance. Schools and libraries can promote among young and old the understanding and sympathy that lead to tolerance. That is at the core of the Springfield Plan."



"I was born in Northfield, Vermont, and have lived in Springfield twenty-six years. I am a sixth-grade teacher.

"The Springfield program of citizenship has made teaching more interesting and has been a challenge in helping pupils to live and to learn together. Many of my friends have heard the program explained in church and community meetings. It has succeeded in awakening greater interest in schools, and in broadening the businessman's understanding of the need for employing representatives from different groups. It has made minorities conscious of the fact that their problems are receiving recognition.

"It has been a privilege in Springfield to help in planning learning experiences which have afforded children opportunities for social living. Through these experiences children learn to be open-minded, understanding, and thoughtful of others. The program has stimulated independent thinking and has developed feelings of responsibility. In my class eleven nationalities and five religious groups are represented. This presents an excellent situation for developing appreciation of the privileges enjoyed in a democracy and of contributions by all nationalities to Springfield's community life."

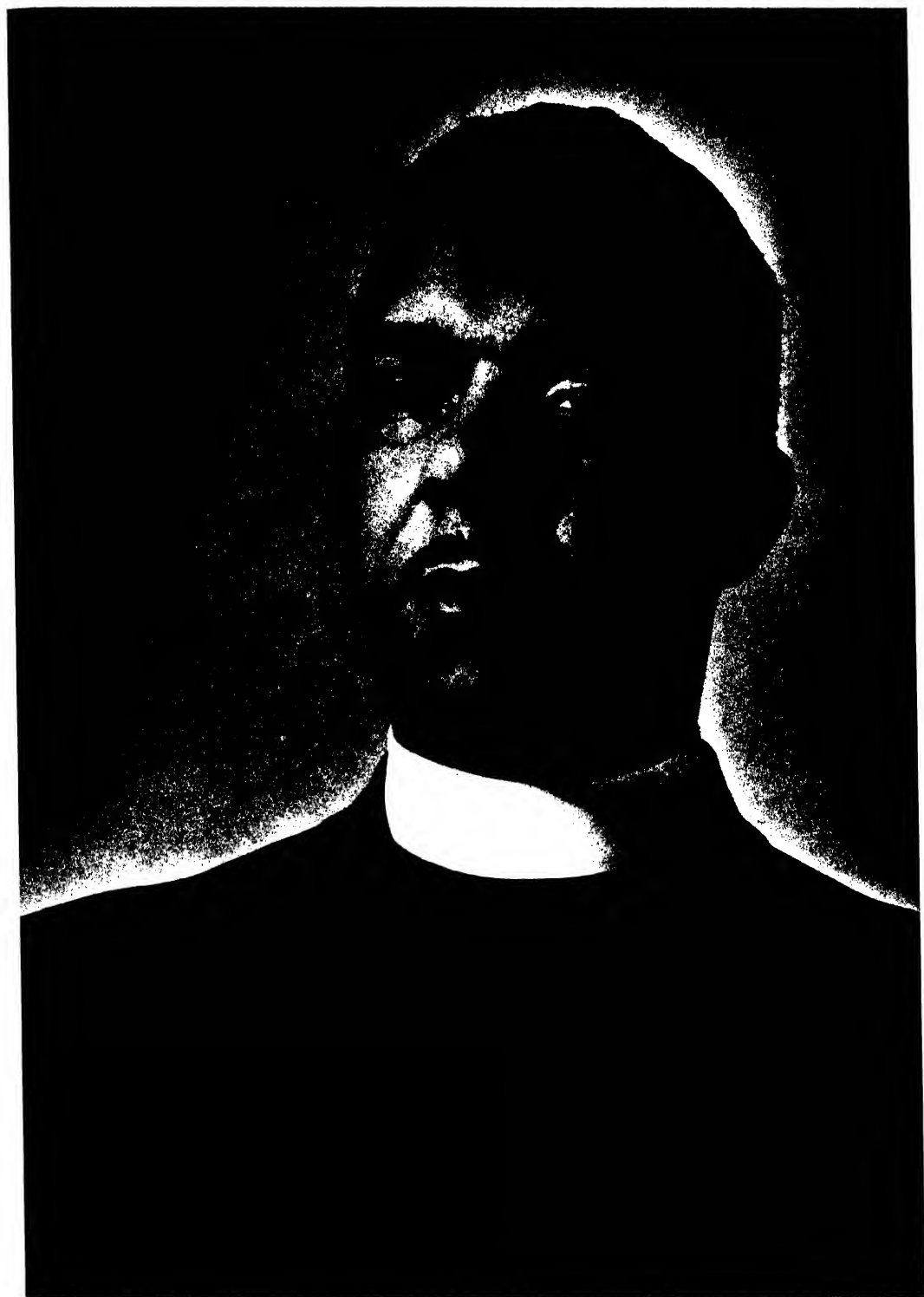


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"I am a native of Massachusetts and a Protestant clergyman. I have lived in Springfield a little over two years.

"The Springfield Plan has stimulated interest in its objectives and has made me aware of its great value as a medium through which America may come to a greater realization of the ideals for which it stands. It has succeeded admirably and in time I think it will succeed even more.

"I think that the Springfield Plan is a wonderful way to develop more wholesome and democratic attitudes and relationships among those in whom government and society will rest in the years which lie ahead. For it or a similar plan to be adopted in all systems of public education would be for this country to take another step in achieving the goal of democracy—the ideals for which all true Americans stand."



"I am a housewife and substitute teacher in a Springfield school. I was born in Springfield, Massachusetts, of Irish-American stock. My religion is Catholic.

"The Springfield Plan has taught me to be more understanding of the problems of others and has made me a more tolerant person. I believe it has had the same effect on other people here.

"I am the mother of three boys and I can see that the Springfield Plan has spread from school to home to community. It has made people more understanding and with this understanding, we can accomplish more as the Plan develops.

"I feel that the Springfield Plan has succeeded especially at this time when families have been coming here from all parts of the country to work in war plants. They have fitted into the community without difficulty."



"I was born in Westfield and belong to the Unitarian Church. I am a housewife and the mother of two children and have lived in Springfield eight years. I have had training as a social worker and I am now serving as a volunteer.

"The Springfield Plan is doing a fine job with the children. However, some of this is canceled by the attitude of their parents and other adults whom they contact. In my own home our children have made us conscious of adult inconsistencies and rationalizations.

"If more communities were to try the Springfield Plan, it would lead to a healthier situation here. The emphasis on Springfield is, in some respects, a handicap to the natural development of the plan. I believe that it offers a sound, basic approach to the problems of developing good citizens in a great democratic nation in an interdependent world."



"I was born in New York and my religion is Jewish. I am a housewife and a mother and have lived in Springfield twenty-six years.

"It is most encouraging to know that something constructive is being done in our city to overcome racial prejudice. This has given me an incentive to do my bit by assuming definite responsibilities.

"I believe that the Springfield Plan has been more successful in the schools than with the adults whose prejudices are age-old and time-strengthened. The surface has only been scratched in bringing the plan for democracy into the home.

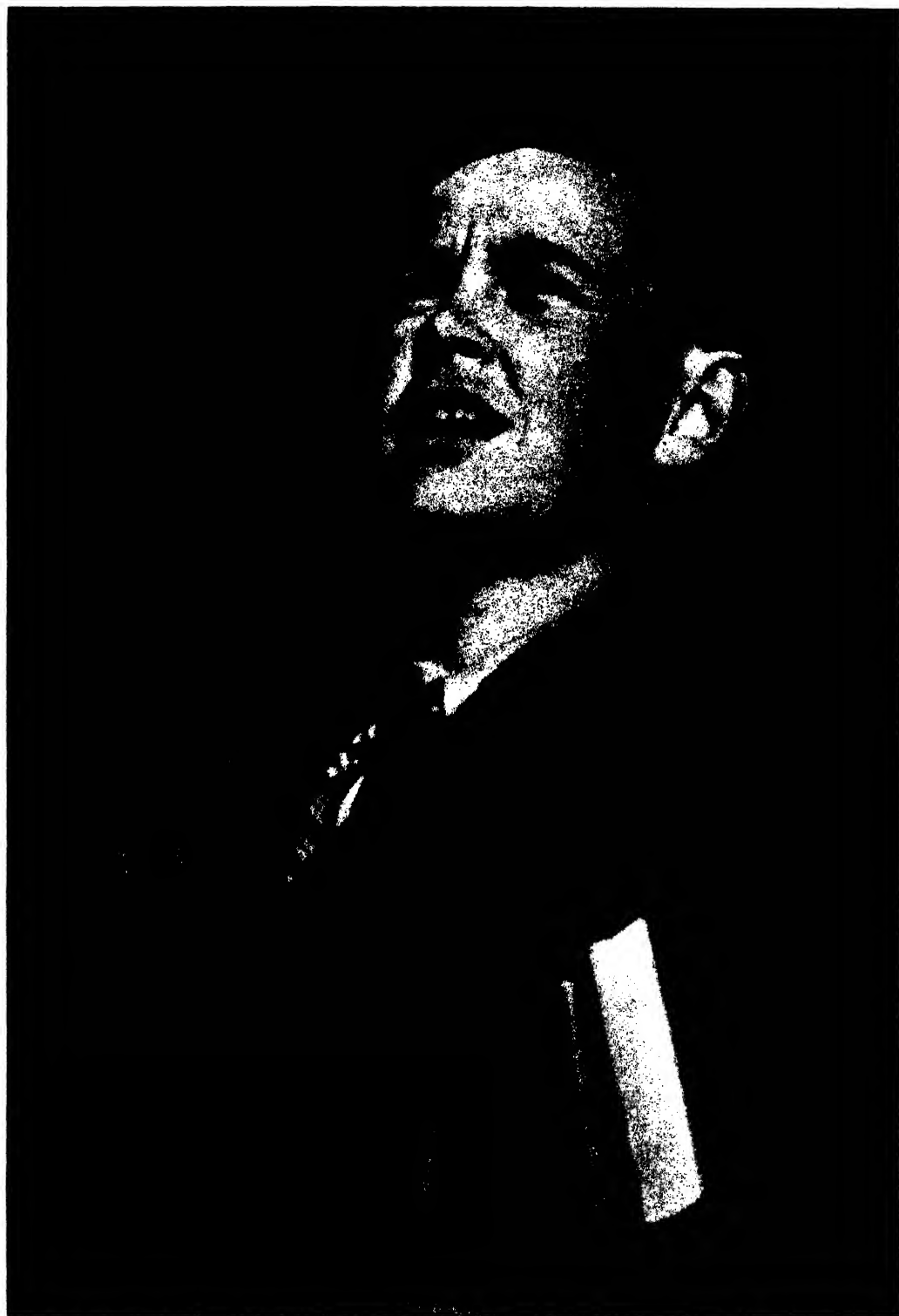
"The urging of greater understanding between religious groups is badly needed in every community today if we are to have a better world after this war is ended. Ours is, without any question, a most workable plan, well worth being tried by other communities."



"I was born in Springfield and have lived here all my life. I am a student at Classical High School.

"The Springfield Plan has given all the children an equal chance at success; it has also helped foreigners who have just come to this country to get a good start. My friends and I realize what democracy has done for us and this knowledge makes us try all the harder to co-operate.

"The Springfield Plan has definitely brought all races of people in Springfield to common understanding of the city and its problems. It is something which every community should have."



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